

Dr. Isrā' Ahmad's political thought and activities

Shagufta Ahmad

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in partial fulfillment of the
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of Master of Arts

Institute of Islamic Studies
Mc Gill University
Montreal

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ABSTRACT

Author: Shagufta Ahmad
 Title of Thesis: Dr. Isrār Ahmad's political thought and activities
 Department: Institute of Islamic Studies,
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This thesis examines the political thought of Dr. Isrār Ahmad and the organizations founded and led by him, namely, Markazī Anjuman-i Khuddām al-Qurʾān, Tanẓīm-i Islāmī, and Tahrik-i Khilāfat. He is an intellectual and reformer born in the Indian subcontinent who witnessed the struggle for independence and migrated to Pakistan. During his medical studies he was a member of the Jamʿiyat-i Talabah, and after becoming a doctor, he joined the Jamāʿat-i Islāmī formed by Mawlānā Mawdūdī but later left it. The objectives of this thesis are to analyze the main influences on him. This study focuses particularly on Dr. Isrār Ahmad's contribution to political thought, that is, his derivation of the process of Islamic Revolution from the sīrah, and his modification of this process to suit the present times. He has not only articulated and communicated his thought widely but also formed three organizations to implement the process in Pakistan. The aims, modes of operation, and achievements of the Anjuman and Tanẓīm are discussed and compared with the Jamāʿat-i Islāmī at times. Since Tahrik-i Khilāfat is a recent addition, it is discussed only briefly.

RÉSUMÉ

Auteure: Shagufta Ahmad
 Titre. La pensée politique et les activités du Dr. Isrār Ahmad
 Département: Institut des Etudes Islamiques
 Université Mc Gill
 Diplôme: Maîtrise ès Arts

Cette thèse examine la pensée politique du Dr. Isrār Ahmad et les organisations qu'il a fondées. Le Markazī Anjuman-i Khuddām al-Qurʿān, le Tarzīm-i Islāmī, et le Tahrik-i Khilāfat. Cet intellectuel et réformateur, né en Inde, a assisté à l'indépendance, et a immigré au Pakistan. Pendant ses études médicales il était membre de la Jamʿiyat-i Talabah, et après être devenu médecin, il s'est joint à la Jamāʿat-i Islāmī fondée par Mawlānā Mawḍūdī mais la quitta plus tard. Le but de cette thèse est d'analyser quelles ont été ses influences principales. Cette étude est centrée particulièrement sur la contribution de Dr. Isrār Ahmad pour sa pensée politique, c'est-à-dire son développement du procédé de révolution islamique de la sīrah, et la modification de celui-ci pour l'accomoder aux temps modernes. Non seulement a-t-il articulé et communiqué généralement sa pensée, mais il a aussi fondé trois organisations pour exécuter ce procédé au Pakistan. Les buts, modes d'opération et accomplissements de l'Anjuman et Tarzīm son discutés et parfois comparés avec la Jamāʿat-i Islāmī. Puisque Tahrik-i Khilāfat est une addition récente, elle n'est traitée que brièvement.

System of Transliteration

ا	a	ز	z	غ	gh
ب	b	ر	r	ف	f
پ	p	ڑ	r̥	ق	q
ت	t	ز	z	ک	k
ٹ	t̤	ژ	zh	گ	g
ث	s	س	s	ل	l
ج	j	ش	sh	م	m
چ	ch	ص	ṣ	ن	n
ح	h	ض	ḍ	ں	ṇ
خ	kh	ط	t̤	ہ	h
د	d	ظ	ẓ	و	w*
ڈ	ḍ	ع	c	ی	y

Vowels.

Short: ا a; اِ i; اُ u.

Long: آ ā; اَ u, and in Urdu also rendered ā;

ī, and in Urdu also rendered by اے ē;

Alif Maqṣūrah: اِ a'.

Diphthongs: اِی ay; اَو aw.

*For the Arabic words we have used w to denote و.

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Second I would like to thank the staff of the Anjuman and the branches of Tarzīm in Pakistan for sending me books and pamphlets and answering my questions through the mail. Among the members of Tarzīm in Toronto I would like to thank Mr. and Mrs. K. Faruqi for sending audio and video tapes upon my request. Also I am grateful to Dr. Abdul Fattah for answering my questions. I thank Mr. Zubair Malik for arranging the interview with Dr. Isrār Aḥmad.

I am grateful to Dr. Isrār Aḥmad for answering my questions through his letters, and for giving me his valuable time for an interview during his visit to Toronto on second October, 1993.

Third, I would like to thank the staff of the Islamic Studies Library at Mc Gill University for their co-operation and advice during my research. I am grateful to Bruce Fudge for translating the abstract into French.

Fourth I would like to thank all my friends and family members for their assistance and encouragement in fulfilling this task. I appreciate Forough Jahānbakhsh's patience and advice whenever I needed it. I thank Margaret Wong for her help in editing some parts with me.

I thank Shelina Kassem and Nighat Jalal as they let me browse through the Herald magazines for my research. I am very grateful to Mr. and Mrs. Shafique for their assistance from the beginning of this thesis. Some of their old and new issues of Misāq, Hikmat-i Qurʾān and Nidaʾe Khilāfat and video tapes were quite helpful.

Last, but not least I would like to thank all my family members. My husband and children were patient and understanding while I was doing this work. Rather they were anxiously waiting for me to finish it. I owe thanks to my brother, Dr. Anwer Ahmed for his suggestions to make this thesis more analytical. I am indebted to my parents as without their love, support, encouragement and selfless help in looking after their grandchildren it would have been impossible to finish this task. I dedicate this thesis to my parents.

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Introduction

This study examines the political thought and two organizations founded by a twentieth century Pakistani mufassir (commentator) and reformer, Dr. Isrār Aḥmad. The objectives of this thesis are to:

- 1) analyze the three broad influences that have shaped Dr. Isrār Aḥmad's personality and thought, that is, his family background, the socio-political environment in which he grew up, and the influence of three Muslim intellectuals, namely, Mawlānā Abūl Kalām Āzād, Dr. Muhammad Iqbāl, and Mawlānā Abūl A'la' Mawdūdī.
- 2) analyze and evaluate his political thought, specifically, his elaboration of the steps to bring about an Islamic revolution from the sīrah and modification of these steps to suit the present times.
- 3) describe the backgrounds, goals, organizational structures, and achievements of Markazī Anjuman-i Khuddām al-Qur'ān (Society of The Servants of Al-Qur'ān) and Tarzīm-i Islāmī, both of which he founded and has led ever since. At times, the latter will be compared with the Jamā'at-i Islāmī, because the Jamā'at is a sensible benchmark to evaluate Dr. Isrār Aḥmad's movement.

Significance of Dr. Isrār Aḥmad:

In the past few decades there has been a return to Islamic revivalism in the Muslim countries. This revivalism is not confined to one specific area, but rather extends to many parts of the world. In Pakistan, Dr. Isrār Aḥmad is a new force in the Islamic revival with a growing number of followers in Pakistan and abroad. According to Bruce B. Lawrence.

The popularity of Israr as both a radio and television personality in contemporary Pakistan is as pleasing to his followers as it is anxiety-provoking to his detractors. Almost no one, however, can deny the importance of issues which he raises.¹

Second, he is not a traditional ʿālim (scholar), because he did not graduate from a religious seminary; however, he received a Master's degree in Islamic Studies from Karachi University in 1965. Besides the Master's degree, he had a secular education which enabled him to become a physician in 1954. Nevertheless, he gave up his medical profession in 1971 to devote his life to religious work, a fact which indicates his level of commitment.

Third, he is unique in recent times in blending Islamic teachings and practice. With a few exceptions, such as, Mawlānā Mawdūdī, Islamic scholars have rarely attempted to put their ideas into practice. He has tried to implement his ideas on reforming Muslim society by forming Markazī Anjuman-i Khuddām al-Qurʾān which is an academically oriented society and Tanzīm-i Islāmī which is a revolutionary party.

Markazī Anjuman-i Khuddām al-Qurʾān has increased its membership, established branches, opened Qurʾān Academies in three cities, and a Qurʾān College. In 1972 there were twenty one founder members while in 1986 there were six hundred and five members, and from those two hundred and fifty seven were active. The two regional branches are located in Sakkhar and Islamabad and the two overseas branches are found in Toronto and Chicago. The Qurʾān Academies have been established in Lahore, Karachi and Multan. A Qurʾān College has

been formed. The dream of a Qurʾān University is yet unfulfilled.

Tarqīm-i Islāmī has established branches and expanded its membership into a ladies' and students' wing besides the wing for men. Tarqīm-i Islāmī has branches in many main cities of Pakistan and in the Middle East, North America, France and England. They all have an organizational structure like that of the central office in Lahore.

In 1975 of the one hundred and three people who attended its first convention sixty two became members. In 1992 there were one thousand seven hundred and seventy eight members in Pakistan and two hundred and thirty four members in the Middle East. The ladies' wing of Tarqīm was formed in 1983, and the figures were one hundred and twenty two members for 1990. The Students' wing was formed in 1988, but the figures for its membership are not available.

In addition, in 1991 Dr. Isrār Aḥmad started a mass movement called Tahrik-i Khilāfat for establishment of a caliphate system in 1991 and it was registered as an organization in 1992. Its purpose is to inform the Muslims about the special features of the Caliphate system as an alternative on a large scale. It is open to all Muslims, and a rough estimate is that the total number of members are in the thousands but not in lākhs.²

Fourth, Dr. Isrār Aḥmad's ideas on political change are different from those of other Muslim scholars. Most scholars participate in parties which either become involved in the country's political process or stay away from politics. Usually political parties compete for power and then attempt to implement their agenda. Thus, they use a "top-down" approach. Dr. Isrār Aḥmad explicitly rejects involvement in the contemporary political process but seeks to change society

through influencing its ideas and values. Such change, if successful, is likely to have far-reaching effects. Thus, he chooses revolutionary politics as a means to change the socio-economic-political system.

Fifth, there is little prior work done on Dr. Isrār Aḥmad in the English language, because he primarily uses the Urdu language in his writings and speeches. Due to the limited accessibility of this language he is not well-known among Western scholars. Thus, since this study is based on primary sources in the Urdu language, it will contribute to the understanding of Islamic revivalism in Pakistan.

Dr. Isrār Aḥmad is a well-known figure in Pakistan as well as in the immigrant communities overseas. He has given lectures in mosques and other institutions. His radio and television appearances and his articles in the newspapers and periodicals have made him accessible to a far wider audience than was ever before possible.

He has travelled to the large cities of Pakistan to spread his message. Also he has given speeches at the higher level training centers for officers at the Civil Services Academy and the National Institute of Public Administration, the Military Staff College and the National Defence College.³

He has offered tafsīrs (commentaries) of different Sūrahs (chapters of the Qurʾān) and made speeches on topics related to the Qurʾān on the radio. For example, he has spoken on a wide range of topics, such as, the festivals of Islam, Spending in the way of Allah, Shāh Walī Allāh, etc.

He first appeared on the television screen in a programme called "Al-Kitāb" in the month of Ramadan of 1978. In this

programme each day he summarized one-thirtieth part of the Qurʾān. The other programmes were known as "Alif Lām Mīm", "Rasūl Kāmil", "Umm ul Kitāb", "Al-Huda"; these and various other speeches were telecast. In "al-Huda" he presented studies based on a selected syllabus of the Qurʾān; they were given on a weekly basis for fourteen months from 1981 to 1982. Al-Mushir which is a theological journal of the Christian Study Centre in Rawalpindi, Pakistan wrote about "al-Huda" :

For its clear and forceful presentation the programme, called *al-Huda*, became popular even among those who did not agree with the views it presented. They found it superior to the normal run of religious programmes. This 'one-man show' made Dr. Israr well-known all over Pakistan and secured him many invitations to lecture.³

Important articles of Dr. Isrār Aḥmad have been frequently printed in Urdu and English newspapers, such as, Jang, Nawāe Waqt, Mashriq, Jasarat, Wafaq, Amrūz, The Pakistan Times, Dawn and Muslim. He has expressed his views in Misāq published since 1966 and in Hikmat-i Qurʾān published since 1983. Another weekly journal called Nidā has been published since 1988. Its name has been changed to Nidāʾe Khilāfat after the initiation of tahrīk-i-Khilāfat in 1992.

Dr. Isrār Aḥmad's message is not confined only to Pakistan. He is known abroad as he has made speeches to the Pakistani communities of the following countries: North America, Britain, Norway, Sweden, Denmark, Libya, Saudi Arabia, the United Arab

Emirates, Malaysia, Singapore and India. His influence is high in Toronto, Chicago and the Middle East where branches of Tanẓīm have been established.

His speeches in Pakistan and in the foreign cities are recorded on audio and video cassettes and sold to the public. The wide-spread use of audio and video cassettes has given Dr. Isrār Aḥmad the advantage that his message has rapidly spread to many homes.

Sources and Method:

I have examined principally the primary sources: namely, Dr. Isrār Aḥmad's publications, the monthly periodicals called Misāq, Hikmat-i Qurʾān, Nidaʾ-e Khilāfat, as well as audio tapes and video tapes of Dr. Isrār Aḥmad's speeches and addresses. Secondary sources are also utilized in different chapters.

The approach in this thesis is historical and analytical. This thesis consists of three chapters. The first chapter has four sections. In the first section the historical background is presented with a brief biography and the major themes of the thought of the three intellectuals who have had a major influence on Dr. Isrār Aḥmad, viz.: Mawlānā Abūl Kalām Āzād, Dr. Muhammad Iqbāl, and Mawlānā Abūl Aʿlāʾ Mawdūdī, are discussed. The second section deals with the early life of Dr. Isrār Aḥmad and the situation that prevailed during his childhood. In the third section Dr. Isrār Aḥmad's activities in Pakistan will be explained. The fourth section examines how he has been influenced by the three personalities mentioned in the first section.

The second chapter presents his political thought. Dr. Isrār Aḥmad has stressed the concept of "Islamic Revolution" in his

writings and in his speeches. He derived this concept from the biography of the Prophet Muhammad (Peace be upon him). Also it is one of the goals of Tarẓīm-i Islāmī.

The third chapter deals with the two organizations founded and guided by Dr. Isrār Aḥmad, namely, Markazī Anjuman-i Khuddām al-Qurʾān and Tarẓīm-i Islāmī. Factors in the origination and development, goals and objectives, social bases, methodologies, organizational structures, dependence of the organizations on the personality of the leader, differences from Jamāʿat-i Islāmī and achievements of the two organizations are dealt with.

In the conclusion, it will be seen why Dr. Isrār Aḥmad's political thought evolved in this manner and to whom among those who influenced him his thought is closest.

The transliteration system used by the Institute of Islamic studies at Mc Gill University is followed here. A copy is attached. For famous names or common names we have followed generally recognized spelling, such as, Muhammad, Islam, Muslim, Allah, Urdu, Hindu, Allahabad, Mecca, Pakistan, etc.... The names of the authors in the footnotes and bibliography of the English sources are not transliterated.

In quotations we have exactly presented the foreign words (whether they were transliterated or not) as given by the original author. The Arabic and Urdu words are underlined except in the case of Qurʾān. I have used Pickthall's translation of the Qurʾān.

FOOTNOTES

¹Bruce B.Lawrence, "The Fundamentalist Response to Islam's decline: A View from the Asian Periphery," Paper presented for the eighth series of the Paine Lectures in Religion, "Islam in the Modern World" at University of Missouri-Columbia in 1983, p.35-36.

²Interview conducted with Dr.Isrār Ahmad in Toronto on October 2, 1993.

³Letter from Markazī Anjuman-i Khuddām al-Qurʾān, 18 February 1988, p.2.

⁴H.Mintjes, "The doctor and the ladies: A new debate on "Women and Islam" in Pakistan," Al-Mushir Vol.XXV No 1 and 2 (Spring and Summer 1983): 7.

CHAPTER ONE

Major Influences on Dr. Isrār Aḥmad's personal development

This chapter has four sections. The first section deals with the historical background of India which provides us with the context in which Dr. Isrār Aḥmad was brought up. The modern history of Muslims in the Indian subcontinent was influenced by a number of internal and external factors. The most relevant factor for our purposes are the activities and thoughts of prominent Muslim thinkers and activists. We have chosen Mawlānā Abūl Kalām Āzād, Dr. Muhammad Iqbāl, and Mawlānā Abūl A'la Mawḍūdī as they influenced our author. Thus it seems appropriate to present this section in the form of brief biographies and three major themes of these three men

It is conventional to start such a thesis with the biography of the person under study here, Dr. Isrār Aḥmad. But, here the discussion of his milieu comes first, for it will provide all the necessary information with regard to the names of persons and organizations with which Dr. Isrār Aḥmad was associated from the early stages of his career. This information otherwise would have to be heavily footnoted in the second section.

The second section deals with Dr. Isrār Aḥmad's early life and the socio political situation in India. This will give us an understanding of the situation that prevailed during Dr. Isrār Aḥmad's childhood. The third section covers his activities in Pakistan during the years 1947 to 1957 when he first joined and then later left the

Jamā'at-i Islāmī. The fourth section will discuss the major themes found in the three intellectuals and their influences on Dr. Isrār Aḥmad's thought. Also his impressions of these intellectuals will be given.

Historical Background:

Although political discontent began in the nineteenth century in India, for the purposes of this study, the relevant portion of the Indian subcontinent's history is the beginning of the twentieth century. The Indians had become politically conscious, and a number of organizations were formed. Among these organizations, the Indian National Congress and the Muslim League were the two major representative organizations in Indian politics.

The Indian National Congress, formed in 1885, claimed to represent both Hindus and Muslims, but it was dominated by the Hindus. The first political representation of the Muslims was achieved in 1906 when the Muslim League was founded. Its aim was:

'to protect and advance the political rights and interests of the Musulmans of India' without being directed against the British Government; rather its founders were loyalist Muslim representatives of modern outlook, and their followers were recruited largely from the landed gentry and upper middle class.¹

The Muslim League was transformed by the emergence of leaders drawn from the new educated middle-class such as Muhammad 'Alī Jinnāḥ (1876-1948). Jinnāḥ, a lawyer and astute politician, was a member of the Indian National Congress and joined the League in

1913. In 1920 he resigned from the Congress. He was president of the League from 1919-30.

The newly educated Muslim middle-class began to think on their own and were different from their predecessors. They expressed their dissatisfaction and joined movements to seek freedom from British rule. "It was inevitable that this new class should aspire to a political expression of its views."²

A new political consciousness arose in the Muslim middle-class:

About 1912 political discontent in India spread to a large number of influential Muslims; and they expressed that discontent as a Muslim group. Modern Muslim political consciousness is accordingly said to have begun at that time; but such a statement needs considerable qualification, since Muslim peasants had been rebelling against the British and others, particularly under the "~~Wahhābī~~" ideology, for nearly a century. What happened in the period beginning just before the First World War, was that the new middle class among the Muslims, on whom the government had previously depended, and who were educated and vocal, and could hardly be ignored or crushed, outgrew their dependent position within the imperial system, and began also to express their dissatisfaction.³

Writers expressed their dissatisfaction through books and poetry. However, these writings did not do much about the situation. There were four political periodicals which appeared at this time and to which Muslims subscribed in great numbers.

Zafar 'Alī Khān edited *Zamīnār* from Lahore, Muḥammad 'Alī published *Comrade* in English and *Hamdard* in Urdu in Delhi, and Mawlana Abūl Kalām Azad published *al-Hikmah* in Urdu from Calcutta...

It fearlessly attacked the government, and was presently suppressed. "Few papers in the history of Indian journalism, have exercised an influence compared to that of *Al-Hilal*." ⁴

Mawlānā Abūl Kalām Āzād (1888-1958):

Mawlānā Āzād's educational background, objectives and the message of his two weekly journals al-Hilāl and al-Balāgh, his religious and political activities, his legal thought and his contribution in the field of exegesis will be discussed. Āzād can be described as a powerful journalist, Islamic thinker, mufasssir (commentator), and a prominent political leader.

He was educated at home by private tutors, and he became a great scholar of Arabic, Persian and Urdu and an accomplished writer "Āzād completed his education between 1907 and 1909 in the Arab lands, Egypt, Syria, Iraq and the Hijāz." ⁵ He became quite knowledgable in Islamic Studies at an early age. "According to his own statement, in 1903 at the age of fifteen he had practically completed his study of Islamic theology that made an individual a religious scholar" ⁶

From 1912 to 1916 he published al-Hilāl and al-Balagh. ⁷ These journals dealt with religious and political themes.

Through *Al-Hilal* he created on the one hand, a consciousness of current political affairs and a desire for political freedom among the religious class and, on the other, a love and reverence for religion in the minds of the English educated class. . .

The inspiring message that Maulana Azad gave to the Muslims of India through *Al-Hilal* had two main objectives: firstly to revive in them the true spirit of religion and to reorganize their religious and social life, and secondly, to infuse in them the spirit of

freedom and to persuade them to join the national movement of the Congress in its struggle for achieving self-government.⁸

The importance of the Qurʾān in his journals can be seen by the following quote.

It is in the Quran that the authority of Islam is grounded and for this reason it is the Quran which becomes the focus of Azad's attention in *al-Hilāl* and *al-Balāgh*. It has definite authority for Muslims and offers a guiding standard for their conduct. That is why he wanted to make the Quran a living code of everyday life among his co-religionists who because of their abysmal ignorance and apathy had discarded their glorious heritage. He warned the Muslims that their real salvation lay in submitting themselves to the commands of Quran. He wrote, 'I need only Islam's book, the Quran.'⁹

This stand illustrates that he urged his co-religionists to follow the teachings of the Qurʾān. It does not mean, however, that he was concerned only with religious issues and ignored political issues. Rather "to Azad religion and politics were inseparable because Islam governs all aspects of life. . .The point to be emphasized is that Azad wanted to base politics on the message of the Quran".¹⁰ In other words, "*Al-Hilāl*, it has been said, had "religion" in one hand and "politics" in the other, and in both, it professed to follow the Quran. "Back to the Quran was its battle- cry."¹¹

Al-Hilāl was popular as it was written in a new moving style, it was well-timed, it had an attractive appearance, and an emotional appeal to its audience. It was so effective a journal that the British banned it. Āzād then started al-Balāgh in which he announced that he was translating the Qurʾān and writing a commentary. In the same

year, he was sent to jail, and manuscripts of his translation were confiscated.

Another theme which appeared in Āzād's thought was related to politics. "He also propounded and popularised the idea of hukūmat-i-ilāhiyah in Muslim India"¹² This was the goal of his organization called Hizbullāh.

In 1913, Azad announced his intention of founding a party, which he called Hizb allah, the Party of God. Though Azad never wrote in detail on the aims and objectives of the Hizb allah, the party was to establish a system of government to take care of the people according to the wish of God. The members of the Hizb allah were to be divided into three orders¹³

The association of the members was based on the bay'ah or vow. Āzād appointed one of his followers as his Khālīfa as it can be seen by the following quote:

My brother in (religion) Mawlana Abdurrazzaq Malihabadi has offered his allegiance to me. I hereby declare that he is allowed to accept on my behalf the pledges of other people to my *bayah*. Whosoever will extend his hand to him will automatically be considered my disciple. Abul Kalam, dated 4th of the Shaban, 1338-1919.¹⁴

Al-Hilāl was used as a vehicle to inform the readers about Hizbullāh. Furthermore, the two journals were directed towards the 'Ulamā' and Western educated Muslims. "In other words, through the pages of *al-Hilāl* and *al-Balagh*, Azad wanted to build up a strong constituency of a dedicated set of Ulama to carry the message of

Islam to the wider public."¹⁵ He was disappointed with the 'ulamā' educated in traditional religious studies; thus, he took steps to improve their education and established Dār al-Irshād in 1914 in Calcutta.

He wanted them to be replaced by a new type of the ulama who, on the one hand, would have full knowledge of Islamic lore and, on the other hand, would not be inferior to a university graduate in modern learning. Thus he established the Dar ul Irshad a boarding school, to teach and train such people. This institute did not live long enough to bear any fruit, Azad's involvement in politics brought the Dar ul Irshad to its untimely death.¹⁶

The Muslims had formed a Khilāfat committee under the leadership of the 'Alī brothers. Āzād was the principal theoretician of the Khilāfat movement (1920-2) and encouraged the Muslims to support it.

In his earlier days Āzād was a pan-Islamist. By 1921 there were changes in him, and he became an Indian nationalist and a supporter of the Indian National Congress. He was the President of the Congress in 1923 and from 1938 to 1946.¹⁷

It is important to distinguish between the early Āzād and the later Āzād. In the words of a Pakistani author:

In the fifty years of his public career, Abul Kalam Azad saw much, suffered much, and changed a great deal. The author of *Ghubar-i-Khatir* and *Tarjuman-ul-Quran* is not the fiery youth, who edited *Al-Hilal* or wrote *Tazkirah*. But by a strange irony, the vision that has caught the imagination of the people has come out of the pages of *Al-Hilal*, and Abul Kalam Azad, who has been really effective in the history of Muslim India, is emotional, revivalistic, Pan-Islamist, anti-modern, anti-intellectual. The forces which he set in motion in 1913 are being consolidated and

led today by Maulana Maududi, the leader of Jamaat-i-Islami. All those who want Pakistan to be a theocracy may or may not realise it, but they are following the path originally shown by the gifted editor of *Al-Hilal*.¹⁸

This quote shows the significance of Āzād's thought as he has inspired people like Mawdūdī and others in Pakistan. He was opposed to the creation of Pakistan because he perceived that some of the Muslims would benefit from the existence of Pakistan, but it would harm those who would be left behind. His political thought was the rallying point of Muslim 'composite nationalism'.¹⁹

Āzād rejected taqlīd (blind compliance with the authority of the past). He believed that the religious law was based on the Qurʾān and Ḥadīs. "Instead of ijtihād, he advocates taʾsis (reconsideration) showing that in modern times efforts to reconcile Sharia with today's realities through legal speculation or interpretation is wrong."²⁰ Thus, he has adopted a conservative approach towards Ijtihād.

One of the major contributions of Āzād was Tarjumān al-Qurʾān, an exegesis of the Qurʾān. Though this work is incomplete, "it would not be wrong to say that his translation considerably widened the circle of those who read the Qurʾān with understanding and got intellectual enjoyment as well as spiritual benefit from it."²¹ In sum, Āzād wanted to reform the Muslim community, improve the quality of education, and unite the Muslims and the Hindus.

Muhammad Iqbal (1876-1938):

Iqbal's educational background, the wide range of topics in his poetry, its effectiveness, examples from his poems to show the importance of Qur'ān in his religious thought, his political thought and legal thought will be discussed. Iqbal can be described as a poet, philosopher, lawyer, political thinker, religious reformer, and Muslim ideologist. He was educated in the thought of the East and the West.

Iqbal's intellectual personality was shaped first by classical Islamic learning and later by western education at Lahore, where he studied under T. W. Arnold. From 1905 to 1908 he studied at Cambridge, completed his doctorate on the development of metaphysics in Persia at Munich.²²

He also trained in law in London. He had political experience in the legislative assembly and at the Round Table Conferences. During his stay in Europe, he changed from an Indian nationalist to become a pan-Islamist. The reasons for the change are beyond the scope of this thesis. However, an example of the change is as follows. "The Indian Anthem he wrote in early years of his life was superseded by the Muslim Anthem he composed after his return from Europe in 1908."²³

Iqbal used the medium of poetry to convey his message. His poetry was effective as it was understood by all the Muslims whether they were illiterate or educated. He was not only concerned about the Muslims of the subcontinent, but worried about the Muslims world-wide. "It was indicative that he wrote in the international Persian, not in the local Indian Urdu, the most important poetry in which he presented his message to Muslims."²⁴

Iqbal's poetry covers a range of topics from children's morning

prayer, moral lessons, God, Satan, man and universe. His poems were full of vitality and emotional power. "The impact of this poetry had a shattering effect on the complacency of the Muslim mind."²⁵ People were moved by his poetry as he dealt with topics which were close to the heart. His poetry made the readers think and act.

Iqbāl's poetry has a simple message for all Muslims, namely that: "You are a Muslim. For the first time Indian Muslims became intensely conscious that they were Muslims."²⁶ His concept of Islam was "dynamic" and not "static".

‘Atiya Begum, a companion of Iqbāl, has made an assessment of Iqbāl's poetry. She writes about his achievements in the literary world in a small book on Iqbāl as follows:

Iqbāl's method of thinking was different from the rest of the known writers of the world, and I can only say that the root cause of this distinction lay in the knowledge he had absorbed from the Quranic teachings. I will not say that he fully realised the internal meaning that lies underneath the words of the Quran, but he certainly based many of his ideas on this holy and inspired structure and was the richer for such knowledge.²⁷

Evidently the Qurʾān played an important role in Iqbāl's thought. Thus, it is important to look at his poems which show that he was a profound student of the Qurʾān. His son, Jāvid Iqbāl, refers to his poems as follows:

While presenting his Memorial to the Holy Prophet in the last poem of *Rumuz-i-Bekhudi*, Iqbāl writes:

O Prophet of God! If the mirror of my heart is devoid of lustre and if my thought conceals anything other than the Quran, then

rent the veil of its honour, disgrace me on the Day of Reckoning, sweep clean the garden of your community of my offending thorn, and deprive me of the pleasure of kissing your holy foot. But if I have threaded on the chain of my works, the pearls of the mysteries of the Quran, and if I have spoken truth to the Muslims, then plead to Almighty God my cause that my love be locked in the embrace of action."

In the opening of *Javid-nama*, Iqbal prays to God:

"I have lost hope in older men, and I have a message for tomorrow. Therefore, help the youth to comprehend my works and fathom the depths of my thought with ease."

In *Asrar-i-Khudi* he proclaims:

My song is unconcerned with the accompanying instrument,
because I am the voice of tomorrow."

These writings indicate that the Quran was the basis of Iqbal's thought, that his message was directed to the younger generation of Muslims, . . . ²⁸

Iqbāl felt that the Muslims needed to be awakened from the apathy and despair they were experiencing. He was sad that the Muslims in general had become distant from the teachings of the Qurʾān and their creator which led them to their downfall. In his major reformist poem, *Shikvā* 'Complaint', Iqbāl describes the Muslims as blaming their misfortunes on fate. A year later, he wrote *Javāb-i-shikvā*, 'Answer to the complaint'. In this poem he told them the reasons for their downfall and said:

The honoured of their times, they lived,
For theirs was true *Imān*
You live disgraced, as having left
The paths of Al-Quran²⁹

Iqbāl felt that the Muslims can succeed to regain their lost respect and honour only if they return to the Qurʾān. "It follows that no true understanding of Iqbal's poetry is possible without an understanding of the Quran."³⁰

The style of his poetry was quite effective on the people. This can be further understood by the following quote which describes the persuasiveness of Iqbāl's poetry.

Through his poetry, Iqbal reached the masses; through his sophisticated writings, he communed with the learned; and in both forms of expression he embodied his philosophy of God and man. If he was an Indian, he was also a Muslim in that he looked beyond the frontiers of India, if he presented conservative ideas, he was a progressive and, from an orthodox Muslim viewpoint, a revolutionary. Above all, he was a humanitarian and an idealist. He was an inspirer of politics rather than a politician, which makes him supremely important in the movement for political independence of the Indo-Muslim community. The appeal which Iqbal made through his poetry to the Indian Muslims had sweeping political effects. The poet's vision stirred up the ferment, to be "exploited" by practical political-minded men.³¹

Iqbāl's political thought became the inspiration of the Pakistan movement. "The very fact that he emphasized the common interests of the Muslim community set him apart from those whose interests were primarily regional or economic concerns."³² He supported the Muslim League. In his Presidential address to the Allahabad Session of the All-India Muslim League in 1930, he mentioned, for the first time, the idea of a separate Muslim homeland in the subcontinent and suggested:

"I would like to see the Punjab, the North West Frontier Province, Sind, Baluchistan formed into a single State. Self government within the British Empire or without the British Empire appears to be the final destiny of the Muslims at least of North-West India."

Thus Iqbal's name will always be associated with the birth of Pakistan; and the arousing of the Muslim masses of India to achieve their ultimate political destiny, is reckoned as his greatest contribution to the Muslim cause.³³

Iqbāl suggested the need for a separate Muslim state as the solution for the dilemma of the Muslims of the subcontinent.

Convinced that the survival of Islam and the Muslim community's role as a political and moral force in South Asia were dependent on the centrality of Islamic law, Iqbal emphasized to his friend and coworker Muhammad Ali Jinnah, the leader of the Muslim League party and the founder of Pakistan, the need for a Muslim state or states in India.³⁴

Iqbāl discusses his legal thought in his book called The Reconstruction of Religious Thought. He believed in the four sources of law: Qurʾān, Hadis, Ijtihād and Ijmāʿ. He stressed that ijtihad must always remain open. He says about ijmāʿ:

The third source of Muhammadan Law is Ijmāʿ which is, in my opinion, perhaps the most important legal notion in Islam. . . . The transfer of the power of Ijtihād from individual representatives of schools to a Muslim legislative assembly which, in view of the growth of opposing sects, is the only possible form Ijmāʿ can take in modern times, will secure contributions to legal discussion from laymen who happen to possess a keen insight into affairs. In this way alone can we stir into activity the dormant spirit of life in our legal system, and give it an evolutionary outlook.³⁵

He suggested that the exercise of ijtihād should not be the prerogative of the 'ulamā' alone, but should be transferred to qualified Muslims. He found the training of the 'ulamā' lacking in elements helpful in solving modern issues faced by the Muslim community. Therefore, he attempted to establish an academic and research institute called Dār al-Islām in the Punjab:

... where the studies of Muslim scholars of classical Islam and of representatives of contemporary social sciences would be subsidized. These scholars were to have a tenured appointment and freedom from want, enabling them to investigate contemporary political and economic problems from the view point of Islam. Iqbal hoped this would create a revolution in the intellectual climate of Indic Islam³⁶

Iqbal invited Mawdūdī to Pathānkot in 1938. Mawdūdī moved there in March 1938. They were going to train competent scholars in the field of Islamic Studies. This scheme did not materialize as Iqbal passed away in April 1938 and Mawdūdī later moved to Lahore.

H.A.R. Gibb describes Iqbal in these words:

Perhaps the right way to look at Iqbal is to see in him one who reflected and put into vivid words the diverse currents of ideas that were agitating the minds of the Indian Muslims. His sensitive poetic temperament mirrored all that impinged upon it- the backward looking romanticism of the liberals, the socialist leanings of the young intellectuals, the longing of the militant Muslim Leaguers for a strong leader to restore the political power of Islam...³⁷

Mawlānā Abū A'la' Mawdūdī (1903-1979) :

Mawdūdī's educational background, his literary pursuits, his publication of Tarjumān al-Qur'ān, formation of Jamā'at-i Islāmī, his political and legal thought, and his contributions to the field of exegesis will be discussed. Mawdūdī can be described as a scholar, journalist, reformer, mufasssīr, writer, founder and Amīr (President) of the Jamā'at-i Islāmī.

Mawdūdī came from a religious family and like Āzād was taught by private tutors at home. His journalism career began in 1920. He was the editor of various newspapers such as, Madīna, Tāj Muslim and al-Jam'īyat Muslim and al-Jam'īyat Muslim were organs of the Jam'īyat-i 'Ulamā'-i-Hind, an organization of Muslim religious scholars.

In 1932, Mawdūdī was associated with a famous journal called Tarjumān al-Qur'ān in Hyderabad. He was responsible for this journal from 1933 till his death. When he took over this journal he described its objectives:

There was a time when I was also a believer of traditional and hereditary religion and practised it... At last I paid attention to the Holy Book and the Prophet's Sunnah. I understood Islam and renewed my faith in it voluntarily. Thereafter I tried to find out and understand in detail the Islamic system. When I was satisfied in this I began to invite others to the truth to which I had sworn my faith. With this aim I began to publish *Tarjuman al-Quran* in 1352 H (1932).³⁸

This publication has been the main vehicle of his thought. In his articles, he offered Islamic solutions to the problems facing the Muslims of the subcontinent. He also dealt with the political issues.

Mawdūdī's political views were expressed in the journal and published in a three volume book called Muslims and the Present Political Struggle. This book is now known as Muslims and the Indian Independence.

In the first two volumes Maudoodi criticized territorial nationalism and the Indian National Congress, insisting that should the Muslims accept this type of nationalism by joining the Congress they would be annihilated and assimilated into the Hindu majority. In the third volume he criticized Muslim nationalism and the Muslim League in favour of a new, purely Islamic party. This party was, in fact, founded by Maudoodi himself in 1941---the Community of Islam---*Jamā'at-i-Islami*.³⁹

Mawdūdī was opposed to all forms of nationalism advocated by the different organizations. He believed the leaders of the Muslim League were not practising Muslims nor did they follow Islamic ideas; thus, the Muslim League's campaign for Pakistan, if achieved, would not necessarily result in an Islamic state. He began developing ideas about forming a movement. In his own words:

My fellow thinkers and I myself tried, in vain, for completely three years, that all the major political parties of Muslims, or at least some of them should amend their manifesto and their line-of-action in a way that incorporates the supremacy and the need for Islam. We did not want to add another party of Muslims to the many which existed. We regret that we failed. We were left with no other course except to gather all those who were dissatisfied with all the Muslim parties, and who wished to work for the revival of Islam in a truly Islamic manner.⁴⁰

Mawdūdī invited the people to join him in forming the *Jamā'at-*

i Islāmī through the Tarjumān-al-Qurʾān. Hence on 25 August 1941 seventy-five people gathered in Lahore to form the Jamāʿat-i Islāmī.

The intention in founding the Jamaat-i-Islami was to give concrete realization to the concept of the *Salih Jamaat* which Mawdudi saw as the answer to the Indian Muslim political dilemma. In ideal terms the purpose of the Jamaat-i-Islami was "that the whole system of human life in all its departments be erected upon the worship of God and the guidance of the Prophets (upon them all be peace)." From a practical and short-range standpoint the purpose was to prepare an organized and disciplined group of sincere Muslims capable of achieving the victory of Islam in the subcontinent. Thus, were the efforts toward partition to fail, there would be a group to counter the results of the failure; and were the efforts to succeed, there would be a group to spread the knowledge of Islam in both India and Pakistan.⁴¹

Mawdūdī's political thought was a response to the political situation of the Indian subcontinent. The thirties was a critical period for the political future of the Indian subcontinent. It was a period of frustration and despair for the Indians.

Mawdūdī's political thought starts from the premiss that the principal source of constitution and law is the Qurʾān and that the ultimate legal and constitutional authority vests in God alone, though a measure of freedom of choice, strictly limited and circumscribed by revealed injunctions, has been allowed to man. Islamic society is an ideological society, bound by a contract of absolute Islām (submission) to the divine injunctions. The *sharīʿa*, in this context, is the legal codification of this contract.⁴²

According to Mawdūdī Islamic sharīʿah does not recognize any division between religion and other aspects of life and most

specifically between religion and state. Also, the shari'ah provides the basic outline of the state's nature and characteristics. Four conditions were necessary for such a state to exist:

1. Affirmation of the sovereignty of Allah.
2. Acceptance by the government of the limitation that it would exercise its powers and discharge its functions within the bounds laid down by Allah.
3. A decision that all existing laws which were contrary to the *Shari'ah* would be repealed, and that
4. all new laws would be in accordance with the teachings of Islam.⁴³

Mawdūdī stresses the sovereignty of God. "This concept of God, with its emphasis on His being the sole sovereign and Law-Giver, provides the basic principle of authority. . . Submission to God means bringing the entire life of man into harmony with the revealed Will of God."⁴⁴

Mawdūdī has dealt with the doctrine of prophethood in detail and considers it God's response to man's perennial need for guidance. Another major point of Mawdūdī's thought "is that the guidance embodied in the Qur'ān and the *Sunnah* embraces the entire life of man."⁴⁵

He has repeatedly said that Islam is a way of life, and that it is a complete comprehensive way of life. For Mawdūdī, if one submits to the will of Allah, then he is following Islam. Anything else is Jahiliyyah (ignorance). "The concept of Islam as a faith, as a way of life, and as a *da'wah* and a movement is the most significant cornerstone of Maududi's thought."⁴⁶

According to Mawdūdī legislation can be effected by qualified Muslim jurists who are expert in Islamic law and the Arabic language in the area of general affairs in the following four fields, viz:

- (i) *Ta'wee* (Interpretation): It consists in probing into the meanings of the injunctions found in the Qurʾān and the *Sunnah*.
- (ii) *Qiyās* (Deduction by Analogy): It consists in applying to a matter with respect to which there is no clear guidance, a rule or injunction available for some similar matter.
- (iii) *Ijtihād* (Disciplined Judgment of Jurists): It consists in legislating on matters for which neither any explicit injunctions nor even precedents exist, subject, of course to the general principles and precepts of the *Sharʿiah*.
- (iv) *Istihṣān* (Juristic Preference): It means framing rules, if necessary, in non-prohibited matters in conformity with the spirit of the Islamic legal system.⁴⁷

The influence of Mawdūdī is not confined to the Indo-Pak subcontinent. As a scholar and writer, he is the most widely read Muslim writer of our time. He has discussed a variety of problems, political, economic, cultural, social, theological and so on. His main contribution has been in the fields of Qurʾānic exegesis, ethics, social studies and the problems facing the international movement of Islamic revival.

It took him thirty years to complete the Tafhīm al-Qurʾān, his commentary on the Qurʾān. It is written in a simple style which is understood by its readers. It has a far-reaching impact on the Muslims of the world.

Thus Tafhīm has led countless people to approach the Qurʾān directly and seek the riches of meaning and inspiration from its

vast, boundless treasure-house. Turning people directly to the Qur²ān for light and guidance is perhaps the most significant contribution of the work. ⁴⁸

The following quote is by one of his followers which shows the significance and impact of Mawdūdī's thought. He says:

Mawdudi is not just a person he is an institution, rather a movement himself. . . The moment one thinks of Islam in the present era, Mawdudi invariably comes before the mental eyes. . . Most opponents . . . cannot extricate themselves from the peculiar situation of propounding the very same thoughts which Mawdudi has been inculcating from decades and which have now become part and parcel of everyone's subconscious. This is the victory of Mawdudi . Malign him as much as you can, throw him in jails and prepare even gallows for him, but he rules over the hearts. There is no escape from him.⁴⁹

Early Life:

Dr. Isrār Aḥmad, the second son of Shaykh Mukhtār Aḥmad, a government servant, was born on 26 April 1932 in Hīṣār, a district of East Punjab in India. His great grandfather had moved to East Punjab because the British had reprimanded him for participation in the freedom fight of India in 1857.

Hīṣār is now in the state of Haryāna. In those days, Hīṣār was a small town consisting of 30,000 people. It was one of the most economically depressed districts of United Punjab because it was frequently stricken by famine and drought.⁵⁰

Dr. Isrār Aḥmad's parents belonged to Muḥaffarnagar, a district in the Western United Provinces. One of the early influences on Dr. Isrār Aḥmad was that of his mother about whom he says: "She was from a very early age a practising Muslim, a pious lady, and I imbibed religious fervour from her. . . . My father had not much religious enthusiasm."⁵¹

Of his four brothers, three are involved in his mission and are active members of Tanẓīm-i Islāmī. His elder brother Iẓhār Aḥmad is not a member of the Tanẓīm; however, he introduced Dr. Isrār Aḥmad to Iqbāl's poetry and to Mawlānā Mawḍūdī's writings.

In the early thirties the Muslim League did not have the mass support of the Muslims that it later enjoyed. Jinnāh can be credited for transforming the League from a political party into a movement. From 1935 to 1937 he reorganized the League. Despite its reorganization, the League did not do well in the Muslim majority provinces in the first provincial elections in 1937 held under the 1935 Government of India Act. The Indian National Congress was successful in the

Hindu majority provinces.

The Muslim League and the Congress co-operated in the elections; hence, the League expected to form coalitions with the Congress but the latter declined. Instead, the Congress started a mass-contact movement through which it hoped to convince the poor Muslim villagers, lawyers and landlords in the Hindu majority provinces to join the Congress rather than the League. The village mullās and the League considered this campaign a threat and alerted the Muslims about its implications and dangers. The Congress campaign failed, and the League won over the Muslim masses to its way of thinking.

Although the Muslims had not supported the League, they were concerned about how Congress rule would affect them. It seems their worst fears were confirmed by the conduct of the Congress governments.

During their period of office between 1937 and 1939 the Congress governments, especially that of the Central Provinces, initiated and adopted religious, cultural, and economic policies which the Muslims considered detrimental to their survival as a religious and cultural entity. In response to this challenge the Muslim League emerged as the chief and the strongest party in opposition to the Congress, and within two years became almost the sole representative of the Muslim elite, enjoying the fullest support of the Muslim masses.⁵²

During Dr. Isrār Ahmad's adolescence, the Muslims were forced to struggle to maintain their national identity. He grew up during a time when Hindu Muslim riots started to take an ugly turn.

In September 1939 when the Congress ministries resigned at the advent of the second World War, the political tension was so acute that Indian observers agreed with the British officials that Hindu-Muslim relations had never in their experience been so bad.⁵³

After the resignation of the Congress ministries Jinnāh celebrated a day of deliverance and thanksgiving expressing relief from the tyranny, oppression and injustice during the Congress rule. The Congress did not like Jinnāh's action.

Jinnāh propounded the "two nation" theory that the Muslims and Hindus were distinct and separate.

The "two nation" theory described historical and cultural as well as religious differences between the two dominant communities. It demonstrated the vast gulf existing between Hindus and Muslims, and it claimed that neither time nor interaction had or could satisfactorily bridge these differences. Given the dominance of the theory, the Muslim League maintained its Muslim exclusivity.⁵⁴

The Muslims were divided as some of them enthusiastically supported this theory while others did not accept it. For some it confirmed the basic theme of the Qur'ān and the sermons heard in the mosques. The Muslims felt they were different from Hindus in religious, cultural and linguistic matters. Hence, there was no common basis to unite them into one nation.

Meanwhile Jinnāh and Iqbāl had been in close political contact in 1936-37. In his letters Iqbāl suggested that the only solution for the Muslims of India was through the creation of a separate state. "... Jinnah acknowledges that Iqbāl's views finally

led him to the same conclusion, the demand for a separate Muslim state (Pakistan)".⁵⁵ This found expression in the Lahore Resolution.

On 26 March 1940 the Muslim League in its annual session at Lahore finally adopted a resolution for the setting up of sovereign Muslim states in the north-western and eastern zones of the sub-continent where the Muslims constituted the majority of the population. Despite the reference in the Muslim League resolution to the possibility of the creation of a plurality of Muslim states, the unanimous comments of the Muslim League leaders made it quite clear that the resolution actually envisaged the creation of a single Muslim state, embracing both zones, north-western as well as eastern.⁵⁶

Prior to 1940 some of the Muslims regarded themselves as an aggrieved minority and asked for safeguards. They were conscious of their Muslim political identity but did not demand a separate homeland. After the Pakistan Resolution was passed, some of the Muslims felt they had a right to a separate state or homeland.

However, some of the Muslim leaders and Muslim organizations were against the partition of the subcontinent. For instance, the 'ulamā' of Dēōband and Jam'īyat-i 'Ulamā'-i-Hind campaigned against the Pakistan demand. Jam'īyat-i 'Ulamā'-i-Hind formed in 1920, consisted of 'ulamā', some of whom belonged to the Dēōband school of thought, and it supported the Congress. Jam'īyat-i 'Ulamā'-i-Islām formed in 1945, a splinter organization of Jam'īyat-i 'Ulamā'-i-Hind, supported the Muslim League.

There are three reasons why religious leaders, such as, Āzād, Mawdūdī and the 'ulamā' were opposed to the Pakistan movement:

- (1) It was they, the Ulema, who represented the longest tradition of Muslim opposition to the British in India. The Muslim League were later in their agitation for Independence.
- (2) They distrusted the western-educated League leadership, as unqualified to give Islamic direction.
- (3) They were realistic about the position of the Muslims whom they could see would be left in predominantly Hindu India, if a separate Pakistan were to be formed.⁵⁷

It seems that nationalism was the dominant phenomenon present in the political movements of India. A section of the Muslim community went along with the Congress which represented Indian nationalism. On the other hand, a section was inspired by the Muslim League, which represented Muslim nationalism that later on formed the basis of a separate Muslim state-Pakistan.

The impressions on Dr. Isrār Ahmad during his adolescence were deep and of a lasting nature. He says:

Therefore in the substratum of my consciousness the spirit of Muslim nationalism was dominant. I fully remember in 1938 when I was six years old, I felt the death of Iqbāl and Mustafā Kamāl Pāshā not only as a national loss but rather a personal loss.

I was sub-consciously impressed by the national poetry of Iqbāl at a young age. I was in the fifth grade when my elder brother gave me 'The Sound of the caravan bell' ('Bāng-i-Darā') which I recited for hours in a melodious voice sometimes with understanding and occasionally without understanding.

Among the poems of 'Bāng-i-Darā' I loved those best which portrayed hope for the future of the Muslim ummah (nation), and the good news about its revival and reconstruction. These used to convey somewhat the following message:

Iqbāl's melody is like the sound of the Caravan bell
on the ringing of which our caravan once again marches on

In particular I was fond of these couplets of Tulūʿ-i-Islām:

. . . Learn once more the lesson of gallantry, truth, and justice,
As you shalt again be called upon to lead the world.

I also liked to recite these couplets of a famous ghazal:

O dwellers of Western lands! God's world is not a shop!
That which you considered good coin shall prove to be
counterfeit.
Your civilization will commit suicide with its own dagger,
A nest built on a slender bough will not last for ever.
That lion which emerged out of the wilderness and upset
the Empire of Rome
I hear from the angels, shall awaken once more.⁵⁸

It was during his High School years that the Muslim League was at its peak in 1946-47. It was the only party besides the Indian National Congress which played a decisive role in Indian politics in the forties. At that time the strong feeling of Muslim nationality, the idea of the creation of Pakistan, had aroused the Muslims of the subcontinent. It also touched the youth; the most active, tireless and enthusiastic part of society.

Dr. Isrār Aḥmad worked enthusiastically for the Muslim League and the Muslim Students Federation which consisted of High School students. He was General Secretary of this organization from 1946 to 1947. In 1946, he attended a conference held in Lahore, addressed by Jinnāḥ.

During the same period and in addition to his active participation in the Muslim League he learned about the Jamāʿat-i Islāmī founded by Mawḍūdī in 1941. This knowledge added a new

dimension to his national sentiments as he says: "In other words, a religious colour was given to the sketch of the national sentiment which I owed to Iqbāl."⁵⁹

From 1945 to 1947 he was associated only with the Muslim League. Although he was not yet a member of the Jamā'at-i Islāmī, he was influenced by them so that when Mawdūdī or the Jamā'at were criticized at the League or Federation meetings, he forcefully defended them. Also, he would talk to Jamā'at members about the Pakistan movement.

Dr. Isrār Aḥmad was asked in an interview:

Question: Is it not a contradiction in your thought that you were involved with the Muslim League and at the same time you were mentally attached to Jamā'at-i Islāmī which was against the Pakistan movement?"

Dr. Isrār Aḥmad's reply: There is no contradiction or inconsistency in my thought. Before partition I was involved with the Pakistan movement, but as part of religious literature I read the literature propagated by the Jamā'at.⁶⁰

Since it was a time of political awakening for the Muslims, it seems that Dr. Isrār Aḥmad was proud to be involved with the Muslim League. He was young and influenced by the national movement launched by the Muslim League. Perhaps, he could not understand the depth of the Jamā'at-i Islāmī's Islamic ideology and its opposition to the League.

Dr. Isrār Aḥmad was fond of languages at a young age. He studied Arabic in High School along with Maths, Physical Sciences and History. He learnt Arabic through persistent personal effort and occasionally under the guidance of some scholars. He did not study

Persian formally at any institution. He picked it up through reading poetical works in Persian.

During 1945-47 he read old al-Hilāl papers and the published articles in a book form. He narrates an incident about borrowing Āzād's writings:

There was a Master Ghulām Bhattī who taught at Hisār's Industrial School. He had an excellent collection of books. I went to borrow Āzād's books. He hesitated at first then asked me to explain a few Persian verses in order to borrow the book. I had never read Persian before. Some how it happened from Allah that I guessed at the meaning and it was correct and he gave the book to me.⁶¹

From this study of Āzād's writings, he realized that the banner of the movement was in the hands of the Jamā'at-i Islāmī, and the invitation which Mawdūdī was giving, was the contribution of Āzād. Dr. Isrār Ahmad further explains:

As a result of this realization the hatred which I had for Āzād due to the tussle between the Congress and the Muslim League ended and was replaced by sorrow that; instead, of performing such a noble task, he is now an aimless wanderer. The other important conclusion I derived was that in reality people do not matter, rather the objective is important, and one should focus his attention on their thoughts instead of their personalities.⁶²

After the Lahore Resolution there were negotiations among the British government, the Indian National Congress and the Muslim League. In 1942, the British government sent Sir Stafford Cripps with a proposal stating that after the war, India would be given self-

government under an elastic federation. The Congress and the League rejected it.

In the same year, the Congress announced a 'Quit India' movement in response to which the top members of Congress were arrested. In 1944, there were talks between Jinnāh and Gāndhī. In 1945, another attempt at forming an interim government consisting of the two parties was made at the Simla Conference. They did not succeed because the League did not agree. The Muslim League had become an important third party without whose consent no long-term settlement of the Indian problem could be brought about.⁶³

The result of the elections held at the end of 1945 and beginning of 1946 was a victory for the Muslim League. The Muslim League polled about 4.5 million or 75 per cent of the Muslim votes in the elections.⁶⁴ The Congress did well in the general constituencies.

In March 1946, the British Cabinet sent a mission of three members. In May, it put forward a long-term and a short-term plan known as the Cabinet Mission Plan. The long-term plan was the election of a constituent assembly to frame a constitution for a union of India. The short-term plan was to form an interim national government.

The League obtained an assurance from the viceroy that the government "shall go ahead with the plan, so far as circumstances permit, if either party accepts;" on 6 June it accepted the entire plan. On 26 June the Congress accepted the constitutional part of the plan but refused to join the interim government. At this the viceroy appointed a caretaker government consisting of officials and did not invite the League to form the government.⁶⁵

Consequently the League responded by observing 16 August as 'Direct Action' day. This resulted in a large number of Muslims and Hindus being killed in August in Calcutta. In October and November there were riots in East Bengal and Bihār in which an even greater number of Muslims died.

On August 24, 1946, the Congress, afraid that it might again miss the political bus, agreed to join the interim government. In October Jinnah, drawn by the magnets of suspicion and fear of isolation, sent in his League lieutenants.⁶⁶

The Muslim League members did not participate in the elections of the Constituent assembly in December 1946. "It was now realized both in Great Britain and in the Congress circles that a constitution framed by a body from which the Muslims were absent could not be imposed upon them."⁶⁷ The result of this realization was a new plan announced by Lord Mountbatten on 3rd June 1947. Although the Congress and the League were dissatisfied, they accepted. Both had gone through long and bitter negotiations to achieve this plan, and they knew India to be on the brink of civil war.

Pakistan achieved independence on 14 August 1947, but at a great cost. There was much bloodshed, violence and human suffering on both sides. People were killing each other. In other words:

The partition of India is beyond all question one of the most traumatic events of the entire twentieth century, resulting in the brutal deaths of hundreds of thousands of people and the displacement of millions of others, as well as suffering and economic loss on a colossal scale.⁶⁸

Dr. Isrār Aḥmad and his family spent the whole month of September confined to their homes as the Hindus attacked Muslim areas in Hīṣār. During this confinement he was introduced for the first time to the Tafhīm al-Qurʾān written by Mawlānā Mawḍūdī. He and his elder brother read commentaries on Sūrah Yūsuf which were printed in the issues of Tarjumān al-Qurʾān edited by Mawḍūdī. He says:

I do not have any hesitation to confess that through the Tafhīm al-Qurʾān I developed an interest to recite the Qurʾān with understanding and I was introduced to the Qurʾān for the first time.⁶⁹

In early October 1947, the Indian military forcibly broke their defense lines and transferred the entire Muslim population to camps within the boundaries of a newly constructed prison. After staying there for sometime, Dr. Isrār Aḥmad and his family marched on foot with a caravan for twenty days and entered Pakistan on 7 November. Thus a new life started.

Activities in Pakistan:

In 1947 Dr. Isrār Aḥmad joined Government College Lahore to study Intermediate Sciences as he had obtained a fourth position in Punjab University Matric exam in Hīṣār. From 1947 to 1949 he worked with extreme diligence and devotion as a sympathizer of Jamā'at-i Islāmī. There were many factors which contributed to his enthusiasm of those days. He explains:

First of all the establishment of Pakistan was itself a sentimental issue and more over the circumstances under which we entered Pakistan. It had kindled the national and religious emotions. Apparently it seemed that the goal of resurgence of Islam is near. It seemed that by the establishment of Pakistan, the main obstacle has been cleared and the only remaining part was the establishment of Islamic system. With this as base the struggle for universal supremacy of Islam will be easy. The feelings that the goal is at hand had considerably increased its eagerness. Under these circumstances when Jamā'at-i Islāmī campaigned for the establishment of an Islamic state in Pakistan, it appealed collectively to the national and religious sentiments and along with many other workers I joined in this struggle with exhilaration.⁷⁰

After independence Mawlānā Mawḍūdī moved to Pakistan. The Jamā'at-i Islāmī was divided into Jamā'at-i Islāmī Pakistan and Jamā'at-i Islāmī India. The two organizations have worked independently in their respective areas. When we refer to the Jamā'at-i Islāmī we will be referring to the one in Pakistan and not that in India.

From 1949 to 1954 Dr. Isrār Aḥmad studied at Medical College Lahore and resided in a hostel. In 1950, he became a member of

Jam'iyat-i Talabah, the students wing of Jamā'at-i Islāmī formed in 1947. During this period he gained first hand experience in managing the organization in different positions. His writing and speaking abilities developed, and his knowledge of Mawdūdī's writings increased.

He quickly moved up in the ranks of Jam'iyat-i Talabah as he became Nāzim of Halqa Medical College Lahore in 1950, Nāzim-i Jam'iyat Lahore and Punjab in 1951, and Nāzim-i-A'la of Jam'iyat from 1952 to 1954. He edited 'Azm the Urdu weekly of Jam'iyat-i Talabah in 1953.

He organized training camps in the vacation period of December 1951 and summer 1952 in which Mawlānā Islāhī presented the study of selected portions of the Qur'ān. He was present as a Nāzim (organizer) in these camps and benefited enormously from them. He describes the experience in these words:

In fact, this association not only strengthened my intellectual and emotional link with the Qur'ān, but also created the urge to study and to teach it.

This deep attachment to the Qur'ān and my ability to communicate motivated me to become a 'teacher' of the Qur'ān.

The greatest benefit which I obtained from my attachment with the Qur'ān was that I understood the basic teachings of dīn (true religion) in the light of the Qur'ān. In particular, the importance of dā'wat and propagation of the message of Islam, the concept and duty of becoming a witness over mankind, and the lōmat-i-dīn (obligation of establishment of dīn) were highlighted and clarified for me by the Qur'ān itself. In other words, the development of my religious thought had almost a direct link to the Qur'ān.⁷¹

Dr. Isrār Aḥmad studied Mawlānā Mawḍūdī's writings in depth. He says: "I considered myself not only a 'student' rather a 'teacher', of Mawḍūdī's writings especially those concerning with the principles and basis of the Jamā'at-i Islāmī movement."⁷¹

Dr. Isrār Aḥmad treasures this training period as an important and valuable asset of his life as it laid the basis for his serving the dīn later on in life. After finishing his Medical studies, he left the Jam'iyat, as he was no longer a student, and applied for membership of the Jamā'at-i Islāmī.

Dr. Isrār Aḥmad became a member of the Jamā'at-i Islāmī in 1955. He was the Amīr (President) of the Jamā'at-i Islāmī Sāhiwāl in 1955-56. When he became a member of the Jamā'at he noticed several weaknesses in the members:

I found the religious and moral conditions of the members had deteriorated and they had developed attitudes more like members of a purely political party than a revolutionary organization. I felt the Jamā'at's initial goals had changed.

I was overwhelmed with sorrow and disappointment at this realization. . . I prepared a two hundred page document comparing and analyzing the contradictions of the Jamā'at-i Islāmī's policies before and after partition. I earnestly appealed to the leadership of the Jamā'at to give up the new goals and to follow its original path.⁷³

The document was later published as Tahrik-i Jamā'at-i Islāmī - ěk taḥqīqī Muḥāḍarah in 1966. In this book he discussed the characteristics of the Jamā'at-i Islāmī before partition as follows:

The first and the most important characteristic is that it differentiated between "apparent Islam" and "real Islam" and

between a "traditional Muslim" and "real Muslim". Also it invited the Muslims to adopt true Islam consciously and to be true Muslims. . .

The other important and basic characteristic which made the Jamā'at an Islamic movement and different from other movements is that its appeal extended to all the Muslims and non-Muslims of the world.

On account of the above two characteristics Jamā'at-i Islāmī's third characteristic was that of a principled Islamic party, instead of a Muslim national party. . .⁷⁴

Jamā'at-i Islāmī was different from all other organizations since it was opposed to all the kinds of nationalism prevalent in Indian politics in the forties. Its goal was to establish hukūmat-i ilāhīyah (God's sovereignty) in this world and to observe the will of God in the other.

The first phase of the Jamā'at-i Islāmī lasted from 1941 to 1947 during which it organized and trained its members. The second phase started from 1947 and has lasted to the present. According to Dr. Isrār Ahmad in the second phase Jamā'at-i Islāmī had eradicated the difference between "ritualistic" or "apparent" Islam and "real" or "comprehensive Islam."⁷⁵ This in turn meant that it was no longer important to emphasize Islamic beliefs, thoughts, characters and values. In other words, Jamā'at-i Islāmī became overly concerned with changing the overall structure and form of government and less concerned with changes in substance.

Following independence, the Jamā'at-i Islāmī, and other ‘ulamā’ organizations demanded that the state be made Islamic. The Constituent Assembly's adoption of an Objectives Resolution in March 1949, appeared to suggest that the government had accepted the goal

of establishing an Islamic state.⁷⁶ However, some of the ‘ulamā’ considered this Resolution as a "hoax", which did not contain even the "embryo" of an Islamic state.⁷⁷ Also it did not mention the Islamic Shar‘īah being the law of the land. Thus, it can be said that it was wrong to assume that the state had become Islamic.

Yet Mawdudi felt that the Objectives Resolution transformed Pakistan into a "regularized" Islamic state. The explanation of Mawdudi's stand is probably to be found in the fact that his approval of the Objectives Resolution provided him personally and the Jamaat-i-Islami generally with a legitimate theoretical basis for participating in Pakistani political life.⁷⁸

The Jamā‘at for the first time participated in the elections held in 1951 in order to change the leadership. The Jamā‘at used a Panchayat System and aimed at running a purely ethical election campaign free from lies, manipulations, use of money, etc.⁷⁹ However it did not win the elections

The Jamā‘at-i Islāmī campaigned for an Islamic constitution from 1948 onwards. However, it accepted the 1956 constitution though it did not fulfill all the requirements of an Islamic constitution. It seems that it accepted the constitution because it was better to have that constitution rather than one based on secularism alone

Dr. Isrār Ahmad explains in his book, Tahrīk-i Jamā‘at-i Islāmī - ĕk tahrīqī mu‘āla‘ah that the real essence of the Jamā‘at-i Islāmī ended in 1947. However, for sometime there was an impact of the first phase on the national struggle of the Jamā‘at-i Islāmī, but now that also does not exist. He thinks that a situation developed in 1947

that appeared to be an easy and a short cut route for the Islamic movement. They perceived an opportunity to seize power instead of bringing about a revolution from the lower to the upper strata and revolutionising the society from the upper strata to the lower strata.

He had a difference of opinion with the leaders of the Jamā'at, and he presented his 200 page document to the investigative committee in October, 1956. In February, 1957, a meeting was held of all the members at Māchī Goth. Dr. Isrār Ahmad attended this meeting and was given a limited time to speak, but he did not get a chance as there was hooting in the audience.⁸⁰ At this meeting Mawlānā Mawdūdī made a six hour long speech and explained the reasons for participating in the elections. He replied to the arguments of the opponents by saying that those members whose conduct had deteriorated morally should be removed from the Jamā'at.⁸¹

In April 1957, Dr. Isrār Ahmad resigned from the Jamā'at-i Islāmī because of the change in its methodology, that is, its involvement in politics. He has said: "I would not have left the Jamā'at-i Islāmī even if I had difference of opinion with Mawlānā Mawdūdī if they had not changed their methodology and participated in the elections."⁸²

Influences of the three people on Dr. Isrār Aḥmad:

This section provides the rationale for focusing only on Mawlānā Abūl Kalām Āzād, Dr. Muhammad Iqbāl, and Mawlānā Abūl A'la' Mawdūdī as the main intellectuals whose thought had an influence on Dr. Isrār Aḥmad. In addition, the major themes or elements of thought attractive to Dr. Isrār Aḥmad found in the intellectuals' thought will be briefly examined. The last part presents his impressions of the three intellectuals.

Dr. Isrār Aḥmad has explained the background of understanding of the Qur'ān in these words:

The reason for the popularity of my Qur'ānic discourses is it contains the invitation for movement and action as given by Mawlānā Abūl Kalām Āzād and Mawlānā Abūl A'la' Mawdūdī, contains the element of deep thinking of Hamīdudīn Farāhī and Mawlānā Anrūn Aḥsan Iṣlāhī, also it borrows the scientific and philosophical Qur'ānic thoughts of Dr. Muhammad Iqbāl and Dr. Rafī'udīn, and above all the flavour of preserving traditional values and Qur'ānic mysticism as propounded by Shaykh ul Hind Mawlānā Maḥmūd ul Ḥasan Dēōbandī and Shaykh ul Islām Mawlānā Shabbīr Aḥmad Usmanī⁸³

This statement provides us with evidence that there were various other influences on Dr. Isrār Aḥmad besides the three mentioned in detail in the first section. It is, however, beyond the scope of this study to examine all the persons mentioned in the above quote.

This thesis has concentrated on Āzād, Iqbāl and Mawdūdī for several reasons. First, Dr. Isrār Aḥmad has mentioned these three men at length in his various writings and speeches. Second, these men

played an important role in shaping the thought of the Muslim youth. It would have been impossible for Dr. Isrār Aḥmad not to have been influenced by their thought as he grew up in the turbulent political situation of the subcontinent where these men contributed to Indian Muslim political thought.

Third, in studying these individuals one encounters some common themes among these persons and Dr. Isrār Aḥmad. Before the themes are mentioned it is interesting to point out that none of these individuals including Dr. Isrār Aḥmad were product of madrasahs.

In the first section the intellectuals biographies and the themes were discussed. The three themes are:

- 1) Call for return to the Qurʾān
- 2) Establishment of Dīn
- 3) Ijtihād

It was seen earlier that Āzād, Iqbāl and Mawḍūdī call for a return to the Qurʾān. This element of thought appears in Dr. Isrār Aḥmad's thought and it will be elaborated in chapter three.

The second theme, establishment of dīn, took the form of establishment of the kingdom of God as a goal of Hizbullah, and of the Jamāʿat-i Islāmī. Iqbāl urged the Muslims to realize their need for a separate Muslim state where they could easily practice a way of life based on Islam. The goal of Tanzīm-i Islāmī is also establishment of dīn. It will be further analyzed in chapter three.

The third theme ijtihād appeared in the thought of these intellectuals. Dr. Isrār Aḥmad's views on ijtihād will be discussed in chapter three.

It seems that Dr. Isrār Aḥmad was influenced by Āzād's writings when he read al-Hilāl and al-Balāgh as it was seen from his statements given in this chapter. Also Dr. Isrār Aḥmad preferred Āzād when he was a pan-Islamist and did not like the latter Āzād who became an Indian nationalist and supporter of Congress.

It is interesting that Dr. Isrār Aḥmad established Markazī Anjuman-i Khuddām al-Qurʾān and discovered later that for this same purpose Mawlānā Āzād and Iqbāl had formed Dār al-Irshād and Dār al-Islām respectively.

It seems that he was more impressed by Iqbāl than by Āzād for the following reasons. He read more of Iqbāl's writings than Āzād's. For instance, between 1940 and 1947 he completed reading Iqbāl's Urdu works, that is Bāng-i-Darā, Bāl-i-Jibrīl (Gabriel's Wing), Zarb-i-Kalīm (The Stroke of Moses), and Armughān-i-Hijāz (The gift from Arabia).

Also he feels indebted to the Persian poetry of Iqbāl. "In that respect he considers him "the second Rūmī" as well as "interpreter of the Qurʾān".⁶⁴ During my research I found he quotes Iqbāl's poetry and thought extensively in interpreting the Qurʾān.

Dr. Isrār Aḥmad's initial impressions of Iqbāl were sentimental which resulted in nationalistic feelings, but the latter impressions were based on analysis of Iqbāl's modern thought in the light of the Qurʾān.⁶⁵

Lastly, he has been most influenced by Mawdūdī and probably subconsciously Mawdūdī is his ideal. He gained experience in different positions in Jamʿiyat-i Talabah and Jamāʿat-i Islāmī from

1947 to 1957.

It was during this period of association that he came to understand the obligations of dīn and formed a strong attachment to the Qur'ān which led him to devote his life to spreading the message of the Qur'ān and forming the two organizations which he subsequently established.

He formed Tanzīm-i Islāmī which is similar to Jamā'at-i Islāmī as they both have iqāmat-i-dīn as their final goal. They differ to some extent; however, in their methods of implementation. Moreover, he got the opportunity to gain some experience from working with Jamā'at-i Islāmī. This experience helped him to avoid pitfalls.

In conclusion, Mawdūdī, Iqbal and Āzād have greatly inspired him and this influence is reflected in his thought and movement.

FOOTNOTES

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⁷³Ibid. , pp. 24 & 25.

⁷⁴Dr. Isrār Aḥmad, Tahrīk-i Jamā‘at-i Islāmī - ĕk taḥqīqī muṭala‘ah
(Lāhōr : Markazī Maktabah Tanzīm-i Islāmī, 1983), pp. 47-59.

⁷⁵Ibid. , pp. 112-120.

⁷⁶Anwar Husain Syed, Pakistan Islam, Politics, and National Solidarity (New York: Praeger Publishers, 1982), p. 63.

⁷⁷Ibid. , p. 77.

⁷⁸Adams, p. 109.

⁷⁹Bahadur, p. 63.

⁸⁰Dr. Isrār Aḥmad, "Iqāmat-i-dīn" Tanzīm-i-Islāmī Training Camp
Audio tape No.2.

⁸¹Bhalli, p. 68.

⁸²Bahadur, p. 90.

⁸³Dr. Isrār Ahmad, "Da'wat rujū' ilāl Qur'ān kā tārīkhī pas manẓar"
Hikmat-ī Qur'ān 9 No. 1&2 (February 1990): 26.

⁸⁴Ibid. , p. 132.

⁸⁵Ibid.

CHAPTER TWO

Dr.Isrār Aḥmad's Political thought

This chapter will analyze Dr.Isrār Aḥmad's ideas and methodology for political change, that is, how to bring about an Islamic revolution. This chapter consists of two parts. In the first part we discuss:

- (1) Dr.Isrār Aḥmad's definition of politics.
- (2) The concept of Islamic revolution according to the terminology of the Qur'ān and twentieth century movements
- (3) Dr.Isrār Aḥmad's definition of Islamic revolution His concept of Islamic revolution is based on the corollaries of tawḥīd (monotheism). Thus the ideas of Dr.Isrār Aḥmad, Mawlānā Āzād, Iqbāl, and Mawlānā Mawḍūdī on three corollaries of tawḥīd will be examined.

In the second part we discuss the steps needed to bring about an Islamic revolution as articulated by Dr.Isrār Aḥmad Specifically his description of each revolutionary stage is described with an illustration from the Prophet Muhammad's life showing how the Prophet implemented the process of Islamic revolution. This is followed by an explanation of how Dr.Isrār Aḥmad thinks each stage should be modified and why. In conclusion we will evaluate Dr.Isrār Aḥmad's political thought.

1) Definition of Politics:

According to Dr. Isrār Aḥmad politics is a term with extensive meanings. It can be divided into two parts:

- i) Nazrī (Theoretical) Politics
- ii) ‘Amī (Practical) Politics is further sub-divided into electoral politics and revolutionary politics.¹

We asked Dr. Isrār Aḥmad to define these two terms. He says:

i) Theoretical Politics is to educate the masses about the political issues and to lead them in their thinking, but not coming directly into elections themselves. They must understand what is happening, what are the factors, what should our foreign policy be, what should the mode of taxation be, and what should our priorities be within the country, etc. . . Just as the basic function of journalists is. I think they are the most important and effective politicians but nobody calls them politicians because they never contest elections.

ii) ‘Amī Politics: Revolutionary politics deals with the politico-socio economic system of the country, but it wants to change the system, and not to run the system. My idea is that the elections (electoral politics) are held to run the system and not to change the prevailing system.²

According to Dr. Isrār Aḥmad it is difficult to comprehend how a conscious Muslim cannot be involved in politics. He tells us about his political activities.

I have not spent a day that has not been engaged in politics. As a high school student I took part in the Pakistan movement. From 1947 to 1957 I was a member of the Jamā‘at-i Islāmī which later became a political party. I left the Jamā‘at because I did not think that Islam can come to Pakistan through electoral politics. It can only come through revolutionary politics. Since

then I have spent all my energies and efforts in fulfilling the basic prerequisites of an Islamic Revolution. During this time I have fully participated in naẓrī politics by giving my opinions on the problems faced by Pakistan in my speeches and writings.³

It was earlier seen that Āzād, Iqbāl and Mawḍūdī stressed that religion and politics are inseparable. This theme has been suggested by many scholars that Islam is not only a religion but a comprehensive dīn. This explains that politics is relevant and integral to Islam.

(2) Islamic revolution according to the terminology of the Qurʾān and twentieth century movements:

Dr. Isrār Aḥmad believes that it is an obligation on the Muslims to work for an Islamic revolution which is the modern day term. He has listed seven terms for an Islamic revolution. The first five of them are mentioned in the Qurʾān, the sixth one in a ḥadīs and the seventh one in the Bible. In addition, he refers to three twentieth century terms. The seven terms are as follows:

- i) Takbīr-i-rabb (Magnify thy lord) Surah 74: Verse 13.
- ii) lqāmat-i-dīn (Establishment of religion) 42:13.
- iii) Ghalbah²-i-dīn-i-ḥaqq (Victory of the true religion) 9:33.
- iv) Religion is only for Allah. 8:39
- v) Qiyām-i-ʿadl wa qist (Establishment of justice) 6:115.
- vi) Announcing the word of Allah. Ḥadīs: "So that the word of Allah is the highest."
- vii) Kingdom of God: "Thy Kingdom come. Thy will be done in earth as it is in heaven." (Matthew 6:10 King James version)

The three terms of the twentieth century are:

- i) Hukūmat-i ilāhīyah (Kingdom of Allah)
- ii) Qiyām-i-nizām-i-Islāmī (Establishment of Islamic system)
- iii) Nizām-i-Mustafā (Social order of Muḥammad [PBUH])⁴

The above mentioned terms show that the goal of Islamic revolution is not new. It was seen in chapter one that Āzād and Mawdūdī had set the goal of ḥukūmat-i ilāhīyah as the goals of their organizations, Hizbullah and Jamā'at-i Islāmī. Another term was Qiyām-i-nizām-i-Islāmī (establishment of Islamic system) used by Mawlānā Mawdūdī in his first public speech in 1947-48 when the Jamā'at-i Islāmī decided to plunge into Pakistan's politics.

The third term was Nizām-i-Mustafā'. This movement was begun by the 'ulamā' and nine political parties joined under the umbrella of Islam to form an opposition block, the Pakistan National Alliance (PNA). This was an anti-Bhutto movement. The March 1977 elections were contested between the PNA and the Pakistan People's Party (PPP).

3) Islamic revolution Defined:

One of the major themes in Dr. Isrār Ahmad's writings, speeches and interviews has been the subject of Islamic revolution. According to Dr. Isrār Ahmad at the present time for certain reasons the term "Islamic revolution" is being used more often than in the past in writings and in discussions. One of the reasons could be that among the movements for the establishment of an Islamic system the breakthrough has come in the case of Iran. Ever since the Iranian revolution there has been much discussion in favour and against an Islamic revolution.⁵

Dr. Isrār Ahmad's political thought consists of the formulation of a theory of an Islamic revolutionary movement based on his study of the Qur'ān, the Sīrat un Nabī (biography of the Prophet), and his

analysis of the similarities and differences between current conditions and conditions prevailing at the time of the Prophet.

He has addressed three questions. What are the stages of a revolution in the light of the events during the Prophet Muhammad's (PBUH) life ?. The second question is what guidance do we get from the life of the Prophet Muhammad (PBUH) to follow this outline ?. Thirdly how do we apply that guidance to our times keeping in mind that the Prophet Muhammad's revolution occurred fourteen hundred years ago ?.

There have been a lot of changes in the human condition from the Prophet's time to the present time, including an evolution of social and cultural preconceptions. Another difference from the modern situation is that the Prophet Muhammad brought about a revolution among non-believers whereas Muslims at present have to do this among believers. Thus an important issue which has to be considered is whether the methodology of an Islamic revolution will be the same as in the past or whether we have to use ijtihad (extrapolation based on Qur'ān and Sunnah) to apply the revolutionary principles to the current times.

Dr. Isrār Aḥmad believes that the Prophet Muhammad brought about a complete revolution which changed the social political and economic systems. There was no aspect of life whether it was individual or collective that was not affected by the revolution.

According to Dr. Isrār Aḥmad the scholars have failed to discuss the Islamic revolution; rather they have not objectively studied how Prophet Muhammad brought about the Islamic revolution. He said:

The revolutionary aspect of Prophet Muhammad's biography has been neglected. We have placed a halo of reverence and an image of super human being around the Prophet who was the greatest revolutionary figure of mankind. We have not looked at how the Prophet went through various stages, and struggled on a human level to bring the Islamic revolution because we have not followed this aspect in our lives. This can only happen when we decide to bring an Islamic revolution."⁶

Dr. Isrār Aḥmad began concentrating on the process of Islamic revolution when he was asked to present speeches in conferences on the Prophet Muhammad's life during the late President Zia's government. He presented eleven lectures on the process of an Islamic revolution at a mosque in October and November 1984.⁷

Dr. Isrār Aḥmad has described the process and methodology of bringing about an Islamic revolution in detail in speeches, videotapes, and in Misāq, Hikmat-i Qurʾān, and Minhaj-i Inqilāb-i nabawī. He has used all the means to inform the audience.

He defines Islamic Revolution as follows: "Establishment of a complete social, political and economic system based on the recognition and acceptance of Allah's absolute sovereignty, unconditional acceptance of His rule, and His commands as contained in the Qurʾān and Sunnah in a given country or society."⁸

"If the Prophet's call is considered as a revolutionary concept; then, there are three parts to it: Tawḥīd, Prophethood and Life after death. The politico-socio economic system is based on belief in tawḥīd."⁹ Belief in Prophethood and belief in the hereafter are also important; however, the concept of tawḥīd will be further discussed.

"The foundation of Islamic Revolution is based on tawhīd (monotheism). There are three corollaries of tawhīd which are related to the economic, political, social and cultural levels of a system."¹⁰

They are as follows:

- i) Khilāfat (vicegerency) instead of human sovereignty.
- ii) Trust instead of ownership.
- iii) Social equality of mankind.

i) There is vicegerency instead of man's sovereignty.

Allah has absolute sovereignty. There is no association or partnership in this sovereignty. This concept rejects human sovereignty. The Qur'ān stresses this point as Allah says in 67:1: "Blessed is He in Whose hand is the Sovereignty. . ."

Dr. Isrār Aḥmad refers to other verses of the Qur'ān, such as, 12:40: "... The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not." This verse has been quoted by Āzād and Mawḍūdī too.

According to Āzād a Muslim and a mu'min (believer) submits to one Sovereign. He obeys parents, loves friends and treats relatives with respect and obeys rulers because he has been instructed to do so by his Sovereign. He quotes Surah 12:40 and refers to a ḥadis from Bukhārī and Muslim which implies that one should refrain from obeying those people if it leads to disobedience of Allah.¹¹

Iqbāl considers the absolute sovereignty of the law of God as a basic principle underlying the political constitution. He has stressed the concept of tawhīd in The Reconstruction of Religious Thought

in Islam in these words:

The new culture finds the foundation of world-unity in the principle of Tawhid. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature.¹²

Mawdūdī considers the sovereignty of God as a first principle of Islamic political theory. In his book The Islamic Law and Constitution he writes:

The belief in the Unity and the Sovereignty of Allah is the foundation of the social and moral system propounded by the Prophets. It is the very starting-point of the Islamic political philosophy.¹³

Since Allah is the sole ruler and law maker the role of man in the universe may be questioned ?. Dr. Isrār Ahmad and Mawdūdī answer that human beings are vicegerents of Allah. The Muslims have a right to choose any person they want to become their caliph. There are no restrictions that only a certain family or tribe or race can become a caliph.

Mawdūdī says: "The Caliphate granted by God to the faithful is the popular vicegerency and not a limited one. . . This is the real foundation of democracy in Islam."¹⁴ Iqbāl's views on the democracy of Islam are as follows: "The Caliph of Islam is not an infallible being; like other Muslims, he is subject to the same law; he is elected by the people and is deposed by them if he goes contrary to the law."¹⁵

After the Prophet Muhammad passed away, the caliphate of the companions was an appendix to Muhammad's prophethood. The caliphs extended the Prophet's mission on an international scale.

ii) There is trust instead of man's ownership.

This principle means that everything belongs to Allah. As Allah has said in 2: 284: "To God belongeth all That is in the heavens and on earth." The owner of all the things is Allah who has given mankind resources to use on this earth. This means that whatever a person possesses is a trust from Allah.

This concept of trust is a revolutionary concept as it changes one's thinking. Instead of saying "my property", "my money", etc. Islam views all the things given to the people for the duration of their lives as a trust for which they will be accountable to God.¹⁶ Dr. Isrār Ahmad quotes Iqbāl who has said:

It cleanses wealth of every foulness, making
The rich no more than stewards of their riches;
What mightier revolution could there be
In thought or deed than it proclaims---Earth's soil
Belongs to no earth-monarch, but to God?¹⁷

Mawdūdī explains the 9:111 of the Qur'ān as a contract between man and his creator. "All creation belongs to God but he has bestowed certain things on man to be used by him as a trust from God. And man has been given full freedom to honestly fulfill the trust or to betray it."¹⁸

Iqbāl was not in favour of individual land ownership in a just polity. According to Iqbāl:

Land should be collectively owned by the society for the benefit of all. Al-Ard l-Allah (The Earth is God's), a poem in Bāl-i Jibrīl (Gabriel's Wing), succinctly sums up the idea of collective ownership of land and openly challenges the landlords:

Landlord! this earth is not thine, is not thine,
Nor yet thy fathers' ; no, not thine, nor mine.¹⁹

iii) Social equality of all mankind.

According to Dr. Isrār Aḥmad the third corollary of tawḥīd implies that all human beings have social equality. There is no person superior or inferior. He suggests that all these class systems based on colour, race and caste are a result of man made philosophies due to man's weaknesses. At the social level the principle of tawḥīd is this: 4:1: "O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. . ." This signifies that the whole human race are the children of one couple.

But the believers of tawḥīd have begun classifying each other into classes. If there is no social equality of mankind then a society cannot be called an Islamic society. Dr. Isrār Aḥmad refers to Iqbāl who asks the Muslims eloquently:

You are known as Syed, and Mughal,
You call yourselves Pathan,
But can you truly claim as well
The name of Mussalman ?²⁰

Āzād refers to the Qurʾān where 49:13: "... Verily The most honoured of you in the sight of God is (he who is) the most righteous of you...." He explains that the basis of superiority is only righteousness

and piety. In Islam there is no division as you have made by copying the Hindus and their caste system.²¹

Iqbāl considers the equality of the members of the community as the second principle of the political constitution. He examines the Muslim attitude to this principle and says:

Religious adventurers have set up different sects and fraternities which are ever quarrelling with one another. And then, there are castes like the Hindus. Surely we have out-Hindued the Hindu himself. We are suffering from double caste-system which we have either learnt or inherited from the Hindus.²²

Mawdūdī has expressed his opinion along the same lines as the others. He has stressed that there are no "class divisions based on distinctions of birth and social position. All men enjoy equal status and position in such a society."²³ He refers to the Prophet Muhammad's address at the farewell pilgrimage, where the Prophet said:

An Arab has no superiority over a non-Arab nor a non-Arab over an Arab ; neither does a white man possess any superiority over a black man nor a black man over a white one, except in point of piety.²⁴

Dr. Isrār Ahmad also refers to the above quote in his book, Minhaj-i Inqilāb-i Nabawī. Therefore, in Islam the only criterion of superiority is piety and a good character. Also he mentions 49:13 which was quoted by Āzād and we referred to it on the previous page.

The process of Islamic revolution will not be initiated unless emphasis is placed on the three principles of tawhīd. These principles of tawhīd were stressed by Dr. Isrār Ahmad, Āzād, Iqbāl, and Mawdūdī.

Process and Methodology of an Islamic Revolution:

The second part deals with Dr. Isrār Ahmad's description and modification of steps of how to bring about an Islamic revolution.

They are considered in the following order:

1. Propagation of the revolutionary ideology.
2. Organization of a revolutionary group.
3. Training of the cadres.
4. Passive Resistance.
5. Active Resistance.
6. Armed Conflict

The first three are preliminary steps and the last three are secondary final steps. The seventh step is an extension of the Islamic revolution abroad and it will be briefly discussed.

1. The Revolutionary ideology must be propagated:

The Islamic revolutionary ideology is tawhīd, which is a fundamental article of faith, a philosophy, and a social concept which provides the basis of social justice for the socio-political and economic aspects of man's collective life.²⁵ Due to years of decline of the Muslim communities, tawhīd has become only an article of faith discussed by religious groups. Dr. Isrār Ahmad quotes Iqbāl who has explained this situation in this verse: "It once gave light and strength to human character but the present day Muslims are ignorant of its significance."²⁶

This concept of tawhīd was preached through the Qur'ān by the Prophet Muhammad to the people. The Prophet's process of

propagation was revolutionary. First the Prophet concentrated on Mecca and surrounding areas for ten years. Later on he went to Ṭā'if in the tenth year of prophethood.

The Prophet Muhammad addressed the upper level of society so that a nucleus of intellectuals was formed. The first believers belonged to Quraysh and other tribes. The Prophet preached in this order: first to the family members, then to relatives, friends and the general public. He used all the available means of communication: individual meetings, public speeches, fairs, meetings at ḥajj.

The Prophet Muhammad's instrument of revolution was the Qur'ān. As Ḥālī said:

He came from the top of Hira towards his people,
And brought with him a wonder-working remedy [viz. Islam] ²⁷

We must understand clearly that the Qur'ān will be the medium of all our da'wah in the current times. Dr. Isrār Aḥmad says: "If we substitute the Qur'ān by using our own sermons or system of thought that we might have fabricated from books then this will be the first point of departure."²⁸

The Qur'ān has been stressed by Dr. Isrār Aḥmad, Āzād, Iqbāl, and Mawḍūdī as a source of law. Also they all suggest to return to the Qur'ān to understand its teachings. In other words all of them would insist that the medium of propagation of tawḥīd is through the Qur'ān.

Dr. Isrār Aḥmad suggests: "There is a need to re-interpret the Islamic ideology at the intellectual level of our age to satisfy the educated people and the intellectuals. This is a prerequisite if we

really want a profound change in the politico-socio economic system."²⁹

He refers to Iqbāl as the first person who understood the need and importance of the reconstruction of religious thought in Islam. He seems to have adopted the view of Iqbāl. Iqbāl writes in The Reconstruction of Religious Thought in Islam:

During the last five hundred years religious thought in Islam has been practically stationary. There was a time when European thought received inspiration from the world of Islam. . . No wonder then that the younger generation of Islam in Asia and Africa demand a fresh orientation of their faith. With the reawakening of Islam, therefore, it is necessary to examine, in an independent spirit, what Europe has thought and how far the conclusions reached by her can help us in the revision and, if necessary, reconstruction, of theological thought in Islam.³⁰

2. Organization of a revolutionary group:

The basis of the organization was the relationship between the Prophet and his followers. Those people who believed in the Prophet; consequently, obeyed the Prophet. There was no need of any additional formal organizational relationship between Prophet Muhammad and the people of Mecca. The believers were small in number and had direct access to the Prophet at all times.

From the following quote it can be seen when the Prophet took a bay'at (pledge) from the Muslims.

In the tenth year of his mission six people belonging to the tribe of Khazraj came from Yasrib to do Hajj and became Muslims. In the eleventh year twelve people came and took a pledge with the

Prophet. This first pledge is known as First Covenant of Al-[‘]Aqabah. These people wanted someone to teach them the Qur[’]ān. The Prophet sent Maṣ[‘]ab bin [‘]Umafr and [‘]Abdullāh ibn Maktūm to Yasrib. The results of their teaching and propagation was that in the twelfth year seventy two men and three women made a pledge with the Prophet. This second pledge is known as Second Covenant of Al-[‘]Aqabah. It was an extension of the first Covenant.³¹

Dr. Isrār Aḥmad refers to a ḥadīṣ reported by [‘]Uḥādah bin Al-Ṣāmit found in Bukhārī and Muslim in which the wording of the pledge is given at the second covenant of Al-[‘]Aqabah as follows.

They took the pledge in these words, "We will all obey you, O Messenger of God, in all circumstances, in plenty and in scarcity, in joy and in sorrow, and we will not wrong anyone. We will speak the truth at all times, and we will fear the censure of none in the service of God"³²

Dr. Isrār Aḥmad considers this one ḥadīṣ to contain the complete constitution of the Islamic revolutionary party if one ponders upon the articles of the bay[‘]at.

According to Dr. Isrār Aḥmad the present organizational basis of an Islamic revolutionary party should be based on bay[‘]at. Usually organizations have a basic membership which decides issues on the basis of the number of votes cast pro or con. In the Islamic revolution a single person calls the people to a mission. When the people come to trust him, they make a pledge with him that they will follow him as long as he does not give any instruction against the Qur[’]ān and the Sunnah. Major decisions are not made by counting votes; rather they are made by the leader after his consultation with the shūrah.

Dr. Isrār Aḥmad feels that the Prophet's purpose in taking pledges from the companions was to show this act as an example for the people of later generations to follow. These pledges were an oral form of commitment.

3. Training of the cadres:

According to Dr. Isrār Aḥmad the cadres have to be spiritually and morally trained. They have to be firm enough to take persecution and sufficiently self-possessed not to be overpowered by temptations.

The methodology for training of the cadres is taʿlīm (teaching) and tazkīa (purification). The cardinal principles of purification adopted by the Prophet Muhammad are:

- i) Recitation of the Qurʾān
- ii) Struggle against the id/libido/ animal instinct
- iii) Struggle in daʿwah and taking persecution³³

i) Recitation of the Qurʾān:

Allah has instructed the Prophet and the believers to form a close bond with the Qurʾān; 29: 45 "Recite whatever has been revealed to you from the Book, ...". It is through recitation of the Qurʾān that the cadres can bring about a revolution in themselves first. Dr. Isrār Aḥmad has referred to Iqbāl's Persian couplet where Iqbāl has said: "If the Qurʾān is absorbed into someone's heart and mind, then a revolution will occur inside which will change the whole personality of the person. When the internal revolution is established, it will lead to an international revolution"³⁴

Iqbāl also said there is nothing more effective than the Qurʾān to

purify the soul

The killing of satan, is a difficult task,
Inasmuch as he is lurking in the depths of the soul.
It would be better to convert him into a Muslim-
To kill him with the sword of the Qur^ʾān³⁵

ii) Struggle against the id/libido/ animal instinct

The desires of the soul or self are endless. Human beings always want more whether it be fame, wealth or luxury. The pillars of Islam Ṣalāh (Prayer), Ṣawm (Fasting), Zakāh (Alms) work as brakes on the soul. The five times daily Prayers remind the individual that he is someone's slave. Fasting means abstention from food, water and sex between sunrise and sunset for one month. This month long training is done every year to remind all the Muslims that fasting is a form of shield against the onslaught of the soul's desires. Zakāh and charity are a brake on one's wealth. The word zakāh comes from tazkīā which means purification.³⁶

A part of the struggle against the soul is to stay awake for awhile at night. Sleep is a natural requirement of the body. It is quite difficult to get up in the middle of the night and remember God through prayer and the Qur^ʾān. But this practice is the most effective element in the Prophet's training programme. Allah says in 73:6 "Lo! the vigil of the night is (a time) when impression is more keen and speech more certain."

iii) Struggle in daʿwah and enduring persecution:

The first believers were persecuted when they declared their

faith by saying the Shahādah (declaration of faith). They were persecuted in their own homes by their own family members, relatives, friends and by the tribes as this can be seen by the following quote from Ibn Ishāq's Sīrat rasūl Allāh :

Then the Quraysh showed their enmity to all those who followed the apostle; every clan which contained Muslims attacked them, imprisoning them, and beating them, allowing them no food or drink, and exposing them to the burning heat of Mecca, so as to seduce them from their religion. Some gave way under pressure of persecution, and others resisted them, being protected by God.³⁷

These people who went through the physical persecution passed the most difficult tests. They were firm in their beliefs. This is what is required of the cadres, to be committed and dedicated to the movement no matter what. Dr. Isrār Ahmad has often repeated two verses of poetry in his discussion about the training programme. One of the poets is Akbar ilāh Ābādī who has said:

You blend with the earth and burn in the fire to be a solid brick
and then the purpose can be served.
Don't build a foundation on a structure of half baked bricks.

Iqbāl has said this in his poetry:

As long as you are a heap of dust you are raw (immature)
Beware if you are fully baked (matured) then you are a sword.³⁸

According to Dr. Isrār Ahmad the following translation of Iqbāl's Persian verses is a master piece of explaining the six steps of the Islamic revolution in one verse

Through the intoxication of poverty (dervish like quality) fight with your vain desires and when you are ripe (matured) then struggle (throw yourself against) the established evil system (or monarchy).³⁹

In the current training of revolutionaries the first two elements would be applied with little change as they are needed to purify the soul. The last element of training is crucial as it makes the training revolutionary. The absence of this last element would make the training like that of any religious organization.

However in this element a difference exists in the nature of the struggle for da'wah especially in regard to persecution. According to Dr. Isrār Aḥmad the persecution directed against Bilāl cannot be meted out today because the system of slavery is finished. The maximum persecution is verbal persecution where the leader of the movement will be called names.

It can be argued that though the system of slavery does not presently exist; yet there is evidence that people are being physically persecuted because of their insistence on practising their religion in different countries.

During the Prophet's times the early believers in Mecca were persecuted for reciting the shahādah; whereas, today if you utter the shahādah, you will be respected, and people will consider you religious. Dr. Isrār Aḥmad says: "At the present time one struggles with a corrupt society when he or she abides by the sharī'ah. If you earn income lawfully and forego the unlawful means, your family will complain. If you begin to observe the rules of ḥijāb, you will feel like an outcast."⁴⁰ In these times following the sharī'ah in one's personal

life can make a person an outcast in a Muslim society.

4. Passive Resistance:

In this step the revolutionaries and the leader of the revolution have to show steadfastness and perseverance. They cannot retaliate. If the party uses violence, then it will be eliminated.

"There is a verse of a poem which means that the conqueror of the times is the one who conquers the hearts of the people."⁴¹

This stage lasted for twelve and a half years in the Prophet Muhammad's life time. This is an important phase of the revolution. It has two stages. In the first stage only the Prophet was verbally persecuted for a period of three years in Mecca. The Meccans did a character assassination of the Prophet. Allah has quoted the opposition's claims in 15:6 "And they say: O you to whom the Reminder has been revealed! you are the most surely insane."

The following quote describes the reasons for the persecution directed against the Prophet Muhammad.

The Prophet's preaching evoked strong opposition from the Meccans, especially from the oligarchy that controlled the very life of the city. The Meccans not only feared Muhammad's challenge to their traditional religion based on polytheism but they felt that the very structure of their society, commercially vested interests, was being directly threatened by the new teaching with its emphasis on social justice which, as time went on, became more and more specific in its condemnation of usury and its insistence on the zakāt or poor-rate. All sorts of accusations were laid against the Prophet, that he was a man possessed, that he was a magician, that he had become unbalanced in mind. As the opposition grew, it became fiercer: it changed from anger to ridicule, from ridicule to denunciation. 'What a queer sort of

Prophet,' they said, 'who goes about in the market-place.' And, 'Why could God not choose a bigger man with better means (and a bank balance at his disposal to be the Prophet rather than this orphan-prodigy ?' The struggle became hot, and relentless persecution its characteristic feature.⁴²

In the second stage the believers were mentally and physically tortured in the fourth year of revelation. The Meccans were worried because the young people, the slaves, the poor and weak were becoming Muslims. They thought of ways to stop Muhammad and his followers.

The believers did not raise their hands or retaliate against the enemies. They practised passive resistance. It is a miracle of the Prophet's training that no-one disobeyed the Prophet. Allah had instructed the Prophet and the believers in 4.77. "Hold back your hands".

Since the believers had not retaliated against the Meccans, the Meccan's violence could not be justified on moral grounds. Consequently, the believers who patiently endured the physical persecution gained sympathy and support from people who passed by as this can be seen from the following incident about Bilāl, who was a slave born but a faithful Muslim:

Umayya b. Khalaf b. Wahb b. Hudhāfa b. Jumahl used to bring him out at the hottest part of the day and throw him on his back in the open valley and have a great rock put on his chest; then he would say to him, 'You will stay here till you die or deny Muhammad and worship Al-Lāt and al-ʿUzzā.. He used to say while he was enduring this, 'one, one!'

Hishām b. ʿUrwa told me on the authority of his father. Waraqa b. Naufal was passing him while he was being thus tortured

and saying, 'One, one, and he said, 'One, one, by God, Bilāl.' Then he went to Umayya and those of B. Jumah who had thus maltreated him, and said, 'I swear by God that if you kill him in this way I will make his tomb a shrine.' One day Abū Bakr passed by while they were thus ill-treating him, for his house was among this clan. He said to Umayya, 'Have you no fear of God that you treat this poor fellow like this? How long is it to go on?' He replied, 'You are the one who corrupted him, so save him from his plight that you see.' 'I will do so,' said Abū Bakr; 'I have got a black slave, tougher and stronger than he, who is a heathen. I will exchange him for Bilāl.' The transaction was carried out, and Abū Bakr took him and freed him.⁴³

The passive resistance stage was a necessary aspect of the Islamic revolution. The first three stages were being implemented, the propagation of the ideology, organization, and training of the cadres. The movement was buying time by training the workers to show perseverance, determination and discipline in their goal.

According to Dr. Isrār Ahmad in the modification of this stage when someone starts a movement he will hear insults, people will make fun of him, rather people will laugh at him. One has to take abuses and insults without any form of retaliation.

5. Active Resistance:

In this step the revolutionaries are challenging the system. Shortly after the Prophet's arrival in Madīna, Allah instructed the Prophet and the believers in 22: 39 "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;"

During the first six months in Madīna the Prophet took three important steps to consolidate the Muslims in the community.

First the Prophet and the believers built a mosque...

Second the Prophet established brotherhood among the Muhājirūn (emigrants from Mecca) and the Anṣār (residents of Madīna). This was important for internal consolidation and strengthened the ties of brotherhood among them. The hosts shared all their possessions with the emigrants, who had left everything in Mecca and were in great need of such help...

The third step was to make a treaty with the three tribes of the Jews. This treaty was a landmark in the history of mankind. The Jews were given freedom of thought and worship. In case of an attack on Madīna the Jews would either be an ally of the Muslims or remain neutral ⁴⁴

After the first six months the Prophet led four Ghazawāt (raids) and sent out four Sarāya (which are known as raiding parties) before the battle of Badr. "When Muhammad himself accompanied any patrol it was called a ghazwah and when headed by someone else, it was called a sariyah."⁴⁵

According to Dr. Isrār Aḥmad one of the purposes of these expeditions was the economic blockade of the tribe of Quraysh who had a monopoly of the East and West, since the basis of the Meccan economy was trade in goods. Caravans of Quraysh were protected on the trade routes because the Quraysh were in charge of the Ka'bah whereas the other Arab caravans were looted.

Another purpose was the isolation or political containment of the Quraysh. The other tribes on the caravan routes were allies of the Quraysh. The Prophet Muhammad visited these tribes and made alliances of peace with them. In the second year of the hijrah, these expeditions and alliances were undertaken so that Quraysh would feel the presence of the Muslims on their trade routes

Ghazawat were sent mainly to keep an eye on the movements of the Quraish or to stop their hostile activities in the surrounding areas of Medinah. The sarayah were sent to gain information about the enemy. The strength of Ghazawat was between 70 and 450 men while that of the sarayah was between 2 and 100 men. All these expeditions returned without fighting except one sarayah, that of Nakhla, in which one enemy was killed.⁴⁶

The modification of this step is combined with the modification of step six.

6. Armed Conflict:

Any party in this phase has only two possibilities, either total success or total elimination. If the five stages have been completed successfully, then the present system will be changed.

According to Dr. Isrār Ahmad this stage begins with the incident of Nakhla and ends with the siege of Tā'if. This stage lasted six years.

It includes the Battle of Badr in the 2nd year Hijrah, the Battle of Uhud in the third year Hijrah, Battle of Ahzāb in the 5th year Hijrah, Hudaibiyah agreement in the 6th year Hijrah, the Battle of Khaibar in the 7th year Hijrah, the conquest of Makkah, the Battle of Hunain, and the Siege of Tā'if in the 8th year Hijrah.⁴⁷

The armed conflict ends with the Siege of Tā'if as it completes the Islamic revolution in the Arabian peninsula. The Battle of Mu'tah and Battle of Tabūk are included in the armed conflict stage outside the Arabian peninsula.⁴⁸

In modification of step five and six it is necessary to remember that the Islamic revolution is occurring in a Muslim society

where the people are Muslims. Second the modern government has all the weaponry, and the public cannot compete.

Usually people have a misconception that there cannot be armed conflict against Muslim rulers. Dr. Isrār refers to Imām Abū Ḥanīfa who has suggested that there can be efforts and rebellion against a Muslim ruler, but the conditions are strict.

One of the conditions is that the ruler encourages some act which is against Islam. For example if a ruler drinks alcohol in his private home; then, nothing can be done, but if he encourages people to drink, then one can try to remove him. Second the people who rise up should have the hope and strength that they can change the system. It should not be that only a few people arise against the system which results in disharmony and the people's deaths.

There is another misconception in people's minds, viz that Dr. Israr Ahmad is suggesting that one should revolt and use armed conflict against the present government. He says that it is not necessary that armed conflict should occur for the revolution to come. Rather in his opinion, armed conflict is not feasible at the present time.⁴⁹ In our time, therefore, one has to find an alternative procedure. Dr. Isrār Aḥmad found an alternative to armed conflict through the Qurʾān and the ḥadīṣ.

It is the miracle of the Qurʾān that one can achieve guidance from it in every period of time. In his study of the Qurʾān Dr. Isrār wondered why there has been an emphasis on "enjoin what is good and forbid what is evil" in the Qurʾān. He found twelve references from the Qurʾān where "enjoin what is good and forbid what is evil" is mentioned. We have given only one reference which is in 9. 112

"They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah, and who give good news to the believers."

In the above mentioned verse the first six qualities are required of a Muslim on an individual basis, while the key to the Islamic revolutionary movement is based on fulfilling the last three qualities mentioned above⁵⁰

- i) enjoin what is good
- ii) forbid what is evil,
- iii) protection of Allah's limits

According to an hadis related by Abū Sa'īd -Khudri the Prophet Muhammad (PBUH) said. "If one of you sees something evil he should change it with his hand. If he cannot, he should speak out against it, and if he cannot do even that he should at least detest it in his heart, this being the weakest form of faith (Muslim)."⁵¹

One should have the courage to say that something is wrong. Dr Isrār Ahmad gives a personal example "Allah gave me courage to say in Pakistan that saluting the flag is a form of shirk. There was much controversy about it. Muftī Sayāhuddin Khayrī admitted that not to salute is one hundred per cent correct."⁵²

According to Dr. Isrār Ahmad the Islamic movement has to campaign against the evils in the society. The movement has to announce that we do not tolerate those actions which are considered munkar (that is against the sharī'ah) by all the schools of thought. for instance, indecency, obscenity and nudity, mixed gatherings, advertisements featuring women, girl's participation in parades, etc.

These campaigns and demonstrations have to be peaceful, there will be no burning of buses, no breaking of traffic lights, no destruction of personal or government property. If the government imprisons, or uses sticks, or uses tear gas or even fires bullets at the people in these demonstrations, they should not run away; rather they should stick to their goal.

The result of the demonstrations may be that the government will begin to abolish one munkar situation after another. The struggle will continue until the system changes.

Another outcome may be that the government will suppress the Islamic movement. Usually governments have the support of a group. These groups have their vested interest in the system. They do not want Islam's just system to replace their capitalist or feudalistic system.

The government will use every form of torture against the movement, but if the members of the movement sacrifice and endure, then how many people will the police imprison or hang or kill with their bullets ? Dr. Isrār Aḥmad says:

I am confident that the police and the army will eventually tell their superiors that members of this movement are of the same religion and country as we are. They are our relatives. These people want to enforce the Islamic system. The government will be toppled, and the movement will succeed in its mission. As in Iran the movement succeeded. " 53

The third result may be that the government can succeed in crushing the movement. However the efforts of the people who died will not be wasted. Allah will surely reward them.

7.) Spreading of the revolution abroad

The six stages have to be completed in one country. "A revolutionary idea does not have any geographical or territorial boundaries. When it is established in one country, then it can spread on an international level."⁵⁴

The Prophet Muhammad addressed the people in the khutbah at the beginning of the international stage of his mission. The Prophet wrote to various people, ranging from ordinary tribesmen to chiefs of tribes and Heads of State and rulers and Kings of dominions and empires.⁵⁵ From the seventh year of the Hijrah the Prophet had started to send letters through the companions to the Emperor of Rome, the Persian Emperor, the ruler of Egypt, the King of Abyssinia, chiefs of Syria and other leaders.

There is a controversy about the letters sent by the Prophet to the various kings. Some scholars question whether the alleged letters were historical or not. Dr Isrār Ahmad believes that the letters were sent and he quotes these letters in his book: Minhaj-i Inqilāb-i nabavī. He refers to Ibn Hishām and Ṭabarī as his sources for the letter sent to Hercules

In Sīrat-i Ibn-i-Hishām, Ibn Ishāq says:

... that the Prophet sent his companions with letters to different kings. The narrator says that the Prophet sent Wahīyyah bin Khalifah Kalbī as his envoy to Heraclius, the Roman Emperor and 'Abdullah bin Huzāifah to Kusra', King of Persia...⁵⁶

Evaluation of Dr. Isrār Ahmad's political thought.

The first three steps represent the formative stage of a revolutionary party. Dr. Isrār Ahmad's thoughts are very similar to those of others as far as his formative stage is concerned. A common limitation of this line of thought (which applies to Dr. Isrār Ahmad as well) is that the "process" through which the party members select a leader is usually not defined. For example, Dr. Isrār Ahmad says that the revolutionary ideology must be propagated by an individual, and others who accept this ideology must give bay'at to this individual. What happens if several people are propagating the same ideology? For instance, in Pakistan, there are several different groups or parties calling for an Islamic state. All of them would agree to the general goal of establishing ḍīn. Should they continue to work independently or should they unite forces to achieve the same goal?

Another similarity between Dr. Isrār Ahmad, Āzād and Mawḍūdī is that they all initiated and were the first leaders of their respective organizations. The bay'at was used by Āzād and the members of his Hizbullah as we saw in chapter one.

Dr. Isrār Ahmad has taken the pledge with the members of the Tanẓīm. According to the contents of the pledge the leader of the Tanẓīm has to be obeyed in ma'rūf. In an interview we asked Dr. Isrār Ahmad:

Who will check and balance if the leader is not within the limits of the sharī'ah? Also if a problem arises in the interpretation of the sharī'ah how will this be resolved?

Dr. Isrār Ahmad's answer: Actually there are checks and balances in the Tanẓīm. We have an extended Shūrā' which we hold annually for four days where every member of the Tanẓīm is

invited to come and criticize (personally only) me, and the policies of the Tanzīm. It is open and there are no restrictions

The interpretation of sharī'ah has to be resolved by mutual consultation. However the final verdict will be of the Amīr. If some one thinks that the decision taken by the Amīr is harām (forbidden) then he will quit. But he will be given a chance to express his views and present his arguments ⁵⁷

Another limitation of the Tanzīm is that those members of the organization who don't want to make a pledge to the leader, but might still be committed, cannot be associated with the Tanzīm

In the final three stages of Islamic revolution, the distinction between passive resistance and active resistance is clear in the sīrah. However it was not clear in the works of Dr. Isrār Aḥmad how one can tell the difference between the two stages in current times. Passive resistance is listed as stage number four, but it begins with number one and continues till this step is finished. Hence there is an overlap of this step with others.

According to Dr. Isrār Aḥmad the decision to move from passive resistance to active resistance is most crucial, decisive and risky. Therefore in an interview we asked Dr. Isrār Aḥmad:

You have said in the video tape (The Process of Islamic Revolution Part One) that a number of dedicated, disciplined, determined and devoted workers are needed to switch from passive resistance to active resistance. Can you specify a number? Are there any other criteria in determining when to switch from passive resistance to active resistance?

Dr. Isrār Aḥmad's reply: The number of workers can just be a guess, if not two hundred thousand at least one hundred thousand in Pakistan. The other criteria is number of workers, level of

training, dedication, completion of the previous stages and opportunity. If you take the decision prematurely it will be disastrous, but if you delay it unnecessarily then the movement might whither away.⁵⁸

Dr. Isrār Aḥmad argues that armed conflict is a step in Islamic revolution. However he says it is not feasible nowadays and thus the emphasis now has to be on peaceful demonstrations. The justification provided for this is the verse from the Qurʾān enjoining good and forbidding evil and the ḥadis about changing the wrong if one has the power to do so. These verses do not rule out the use of force.

Dr. Isrār Aḥmad is not the only one who has discussed the process of how to bring about an Islamic revolution. Mawdūdī has written a pamphlet called, The Process of Islamic Revolution which is a translation of his address delivered at Muslim University, Aligarh in 1940.

In comparing the writing of Mawdūdī and work of Dr. Isrār Aḥmad we find that Mawdūdī has not dealt with it at length as Dr. Isrār Aḥmad has. Neither has Mawdūdī in this pamphlet modified the steps of the Islamic revolution to the present times. Another difference is that Dr. Isrār Aḥmad has categorized the process of Islamic revolution while Mawdūdī has not clearly listed the steps in a specific order.

The similarities are that they both stress the life of the Prophet as the only example where all the aspects of the Islamic revolution are given. Another common point is that they both feel a change in the mentality and an intellectual revolution is needed as a prerequisite to the change in the politico-socio economic order.

Mawdūdī has emphasized that the members who have passed through trials will form a movement and will call and invite the people to their ideology⁵⁹ Thus the four stages of Dr. Isrār Ahmad can be seen in the above quote.

There is a similarity in respect of stress on the aspect of training by Dr. Isrār Ahmad and the Jamā'at-i Islāmī. The Jamā'at has paid great attention to training and educating the cadres of the Jamā'at by organising training camps for its workers.⁶⁰ There is also a similarity between Dr. Isrār Ahmad's ideas on training and Iqbāl's poetic verses as he refers to the verses frequently.

Another difference between the Jamā'at and the Tarzīm regards the type of persecution faced by the members. Mawdūdī and the Jamā'at-i Islāmī have been subjected to persecution. The government of Pakistan has used the media to campaign against Mawdūdī. Also it has imprisoned Mawdūdī and members of the Jamā'at. Dr. Isrār Ahmad and the members of his organization have not been imprisoned nor have their activities been banned by the Pakistani government. However Dr. Isrār Ahmad has been criticized and misrepresented in interviews by many groups in the media. Thus he and the members of the Tarzīm have faced verbal persecution till now

FOOTNOTES

¹Dr Isrār Aḥmad, "Pākistān kī mawjūdah siyāsah awr Tanzīm-i Islāmī awr tahrik-i khilāfat kā mawqif," Misāq, 42 No.7 (July 1993): 16-18.

²Interview with Dr Isrār Aḥmad in Toronto on 2nd October 93

³Dr. Isrār Aḥmad, Istihkām-i Pākistān, 3rd ed (Lāhōr: Markazī Anjuman-i Khuddām al-Qurʾān, 1987), p. 33.

⁴Dr. Isrār Aḥmad, "Islāmī inqilāb maʿnī wa mafhūm awr us kē liē Qurʾān wa degar istālāhāt," Misāq, 41 No 11 (November 1992): 24-30.

⁵Dr. Isrār Aḥmad, "Ḥaḡrat Muḥammad (PBUH) as a dāʿī inqilāb," Misāq, 38 No 1 (January 1989): 54.

⁶Dr Isrār Aḥmad, Minhaj-i Inqilāb-i nabawī, (Lāhōr: Maktaba Jadīd Press, 1987), p. 82.

⁷Dr. Isrār Aḥmad, "Inqilābī ʿaml kē fahm kā wāhid zarʿīa," Misāq, 42 No.3 (March 1993): 28.

⁸Aḥmad, "Islāmī Inqilāb maʿnī wa mafhūm awr us kē liē Qurʾān wa degar istālāhāt," 23.

⁹Aḥmad, Minhaj-i Inqilāb-i nabawī, p. 20.

¹⁰Ibid, p. 21

¹¹Mawlānā Abul Kalām Āzād, Āzād kī taqrīraun. (Karāchī Maktaba Māhūl, 1961), pp. 173-175

¹²Allama Muhammad Iqbal, The Reconstruction of Religious Thought in Islam, (Lahore: Iqbal Academy Pakistan and Institute of Islamic Culture, 1986), p. 117.

¹³Sayyid Abul A'la Maudūdi, The Islamic Law and Constitution, 5th ed. (Lahore: Islamic Publications Ltd, 1975), p. 130

¹⁴*ibid*, p 141

¹⁵Iqbal, Islam as an ethical and a political Ideal, ed Dr S Y Hashimy, (Lahore: Orientalia Publishers, 1955), p 95.

¹⁶Ahmad, Minhaj-i Inqilāb-i nabavī, p 25

¹⁷Poems from Iqbal The Wisdom of the East Series, ed J L Crammer-Byng, (London: John Murray Ltd ; 1955), pp 83-84.

¹⁸Maudūdi, The Islamic Law and Constitution, p 150

¹⁹Hafeez Malik, Iqbal Poet-Philosopher of Pakistan, (New York: Columbia University Press, 1971), p. 85.

²⁰Altaf Husain, The Complaint and the Answer, (Lahore: Orientalia, 1954), p. XVII.

²¹Āzād, Āzād kī taqrīraun, p 27

²²Iqbal, Islam as an ethical and a political Ideal, pp 99-100.

²³Ilaudūdi, The Islamic Law and Constitution, p 141.

²⁴Ibid., p 141-142.

²⁵Dr. Isrār Aḥmad, "Tawḥīd, Islāmī Inqilāb awr ijtimā'ī 'adl kī fikrī asās," Misāl, 42 No.4 (April 1993): 31.

²⁶Parveen Feroze Hassan, The Political Philosophy of Iqbal, (Lahore Publishers United Ltd., 1970) p. 87.

²⁷Dr Isrār Aḥmad, Usvah-i-rasūl, 2nd ed. (Lāhōr: Maktabah Tarjīm-i Islāmī, 1987) p. 72

²⁸Dr Isrār Aḥmad, Islamic Revolution Part 3 video tape

²⁹Ibid

³⁰Iqbal, The Reconstruction of Religious Thought in Islam, p.6

³¹Aḥmad, Minhaj-i Inqilāb-i nabavī, p. 120-121.

³²Afzalur Rahman, Encyclopaedia of Seerah, Vol. i, (London: The Muslim Schools Trust, 1985), p. 24

³³Aḥmad, Islamic Revolution, Part 3 Videotape.

³⁴Aḥmad, Minhaj-i Inqilāb-i nabavī, p 69

³⁵Ibid

³⁶Ibid , pp 70-71

³⁷Ibn Ishāq, Sīrat Rasūl Allāh The life of Muhammad, trans A.Guillamme, (London: Oxford University Press, 1955), pp 143-144

³⁸Ahmad, Minhaj-i Inqilāb-i nabavī, p 47.

³⁹Ibid., p.48

⁴⁰Ahmad, Islamic Revolution, Part 3 Videotape

⁴¹Ahmad, Minhaj-i Inqilāb-i nabavī, p 13

⁴²Fazlur Rahman, Islam, (Chicago University Press, 1979), pp 14-15.

⁴³Ibn Ishāq, p. 144.

⁴⁴Ahmad, Minhaj-i Inqilāb-i nabavī, p. 127-129.

⁴⁵Afzalur Rahman, Encyclopaedia of Seerah, Vol 1, (London: The Muslim Schools Trust, 1985), p. 566

⁴⁶Ibid., p 569

⁴⁷Ghulam Sarwar, Islam Belief and Teachings (London: The Muslim Educational Trust, 1989), pp 123-124.

⁴⁸Ahmad, Minhaj-i Inqilāb-i nabavī, p. 298.

⁴⁹Dr Isrār Ahmad, "Nabvī tarīq inqilāb kā hālāt hāzira^h per intibāq," Misāq 38 No.5 (May 1989), p. 30.

⁵⁰Ibid , pp 35-36

⁵¹Ibid. , p. 30.

⁵²Ahmad, Islamic Revolution, Part 3 Videotape

⁵³Ahmad, "Nabvī tarīq inqilāb kā hālāt hāzira^h per intibāq," p 47.

⁵⁴Ahmad, Minhaj-i Inqilāb-i nabavī, p. 15.

⁵⁵Afzalur Rahman, Encyclopaedia of Seerah, Vol.1 p 850

⁵⁶Ibn Hishām, ‘Abd al-Malik, Sīrat Ibn Hishām, (Lāhōr. Maṭbu‘ah rafāh ‘Ām Sūm Press, 1915) p. 478.

⁵⁷Interview with Dr. Isrār Ahmad in Toronto on 2nd October 93.

⁵⁸Ibid.

⁵⁹S. Abul A‘la Maududi, The Process of Islamic Revolution, 8th ed (Lahore: Islamic Publications Ltd., 1980), pp. 17-18 & 47.

⁶⁰Kalim Bahadur, The Jama‘at-i-Islami of Pakistan, (New Delhi: Chetana Publication, 1977), p. 148.

CHAPTER THREE

Dr.Isrār Aḥmad's organizations

We will study in this chapter how Dr.Isrār Aḥmad's political thought, discussed in chapter two, is implemented by analyzing the two major organizations formed by him, namely, a society known as Markazī Anjuman-i Khuddām al-Qurʾān (Society of The Servants of Al-Qurʾān) in 1972 and a revolutionary political movement called Tarzīm-i Islāmī in 1975. Since Dr.Isrār Aḥmad also formed Tahrīk-i Khilāfat in 1991 and registered in 1992; therefore, it too will be briefly discussed.

We will address the following questions:

- 1) What were the factors in the origination and development of the Anjuman and the Tarzīm ?
- 2.) What are the goals, objectives, resolutions and manifestos of the two organizations?
- 3.) What is the social base of each organization and what is the process to become a member ? . What is the total number of members ?.
- 4.) What is the methodology and organizational structure of the two organizations ?.
- 5.) What are the achievements of the two organizations ?.

In conclusion an evaluation will be carried out either by comparing and contrasting Dr.Isrār Aḥmad's organizations with Ḥizbullāh, Dār al-Irshād, Dār al-Islām and Jamāʿat-i Islāmī. Also the relations of Dr Isrār Aḥmad with the 'ulamāʾ', the government, and the women's groups will be discussed.

1. Factors in the origination and development of Markazī Anjuman-i Khuddām al-Qurʾān (SSQ) and Tanzīm-i Islāmī

The Jamāʿat-i Islāmī's involvement in politics resulted in some members leaving the Jamāʿat during 1956-58. In 1957 Dr. Isrār Aḥmad resigned from the Jamāʿat. At this occasion he had strong hopes that all those who left the Jamāʿat would form a new organization based on the initial principles of the Jamāʿat. According to Dr. Isrār Aḥmad

This hope was not baseless because those people who had left the Jamāʿat were knowledgeable and capable persons. He has mentioned the following names: Mawlānā Amīn Aḥsan Iṣlāhī, Mawlānā ʿAbdul Jabbār Ghāzī, Mawlānā ʿAbdul Ghaffār Ḥasan, Shaykh Sulṭān Aḥmad, etc. These people were responsible for leadership of the Jamāʿat in the absence of Mawlānā Mawḍūdī

From 1957 to 1959 Dr. Isrār Aḥmad travelled with some of the people mentioned above to different places to achieve this objective, and there had been many consultative meetings, but it did not produce any result. Later on these persons went off to pursue their own intellectual interests.¹

From 1959 to 1961, Dr. Isrār Aḥmad established a Halqa Muṭālaʿah-i Qurʾān and a hostel for the religious education of college students. These two provided the public and students opportunity to learn about the Qurʾān. At these places, in the presentation of lectures on the Qurʾān, Dr. Isrār Aḥmad initially used Mawlānā Amīn Aḥsan Iṣlāhī's syllabus. Later he expanded the syllabus which presented the following "view point" towards the Qurʾān:

... that a Muslim should know what are the obligations of religion and what does the Lord want from him. The goal of the syllabus is

to provide an abridged yet complete idea of the requirements and demands of religion. The syllabus clarifies the complete conception of religion and the roots of limited religious preconceptions are gradually cut ²

In 1962, Dr. Isrār Aḥmad moved to Karachi. Once there, he formed Ḥalqa Muṭālaʿah-ī Qurʾān in which he gave weekly Qurʾānic dars (lectures). In 1965, after he received his Master of Arts in Islamic Studies from Karachi University, he moved back to Lahore.

In 1966, Dr. Isrār Aḥmad opened his own publishing office known as Dār al-Ishāʿat al-Islāmīyah in Lahore. Also, he revived the publication of a monthly journal called Misāq, founded by Mawlānā Amīn Aḥsan Isṭīḥī in 1959.

In April 1966, Tahrīk-ī Jamāʿat-ī Islāmī: ēk taḥqīqī Muṭālaʿah was published. Dr. Isrār Aḥmad had written it ten years before but was waiting for the appropriate time to publish it. It was a historical study about the Jamāʿat-ī Islāmī's initial goals and the changes that had occurred after the formation of Pakistan. He wanted the members of the Jamāʿat to revive its initial goals which it had forsaken ³

The publication of this book led to a meeting of the members who had left the Jamāʿat. Mawlānā ʿAbdul Ḡaffār Ḥasan and Shaykh Sulṭān Aḥmad especially participated. "During September 6th to 9th, 1967 a meeting was held in Rahīm Yār Khan and a Basic Resolution with explanations was prepared. Mawlānā Amīn Aḥsan Isṭīḥī and Mawlānā ʿAbdul Ḡaffār Ḥasan explained the resolution further in their speeches" ⁴. There was hope that a new organization would be formed, but it did not happen.

It seems that Dr. Isrār Aḥmad was disappointed in the response

to his ideas, and this was his last attempt to do something jointly with the members who had left the Jamā'at. It was a turning point for him since he had waited ten years for the others to form an organization. He felt that whatever he wanted to do would be done only by him; therefore, he used his writing and speaking abilities to motivate people to read and understand the Qur'ān. He said:

... that the main source of knowledge and wisdom is the Qur'ān which will light the faith in the hearts, will change the thoughts, viewpoints, and values. Consequently, there will be a revolution in people's characters and actions and, Allah willing, this process will result in a total revolutionary struggle. Therefore with Allah's name in January 1968 I have decided to devote most of my efforts to this great purpose .⁵

One of the factors in the origination of Markazī Anjuman-i Khuddām al-Qur'ān was the popularity of Dr. Isrār Ahmad's Qur'ānic lectures given in Lahore in January 1968. These lectures were first held at his relative's house; then due to lack of space, the venue was moved to various mosques. These popular lectures were mentioned in Mecca and in the Nadwat al-'Ulamā' in Lucknow.⁶ Also, Dr. Isrār Ahmad began giving lectures in Karachi at the request of friends.

In late 1970, Dr. Isrār Ahmad's health was affected by his varied activities, namely, his medical practice, Qur'ānic lectures, speeches, editorship of the monthly Misq, and responsibility for Dār al-Ishā'at. Hence, he decided to take a rest and left for Mecca and Madīna. He spent the month of Ramazān in Madīna with Mawīāna 'Abdul Ghaffār Hasan. Then he went to visit his brother in England.

In February 1971, he performed Hajj for a second time and

expressed his thoughts as follows:

During this period of time I was continuously thinking about my future plans, and finally at the occasion of Hajj, I made the most important decision of my life, that in future I shall not practice medicine and I will spend the rest of my life in serving Allah's book and struggling in announcing Allah's word "7

According to Dr. Isrār Aḥmad, he had consciously decided during his studies at Medical College that dīn was the top priority in his life, while his medical studies and his profession were secondary. This establishment of priorities helped him make the decision to become a reformer and is another factor in the origination of Markazī Anjuman-i Khuddām al-Qurʾān.

The trip to the holy lands and England helped him physically and mentally, as on his return he felt better. In March 1971 he commenced his work with concentrated effort. Thus in a few months his work which had started from small study circles of Qurʾān expanded resulting in the need for an organization which is the third factor in the origination of the Anjuman. Another reason for an organization is as follows:

Although Dr. Isrār Aḥmad's publishing office was not profitable, he felt uneasy about asking other authors to use his facilities to publish their works. Thus, he wanted to form an organization which would publish his and other author's writings. Any profit would belong to the organization's property.⁸

Dr. Isrār Aḥmad was not ready to form a purely Islamic organization based on the principle of samʿa waṭʿat (listen and

obey) He suggested a society like the "Servants of the Bible society" to be known as "Anjuman-i Khuddām al-Qurʾān". Under this society the financial affairs of activities such as "Daʿwat rujūʿ ilāl-Qurʾān" (return to the Qurʾān) and "Tahrik taʿlīm wa taʿallum Qurʾān" (movement for teaching and learning the Qurʾān) would be arranged. He expressed his views in his Qurʾānic lectures at the mosque and in the editorial pages of Misāq in July 1972. Thus Markazī Anjuman-i Khuddām al-Qurʾān was established on 21 March 1972.

After the formation of the society, Dr. Isrār Ahmad explained the following reasons which had so far hindered him from establishing an organization

The first reason was the weakness of his own self which showed him the easy way to escape from this responsibility. However a learned person advised him that this thought might be the whispering of the shayṭān who likes to prevent him from undertaking this noble cause.

Another thought that came to his mind was that only Messengers of God are innocent whereas others have committed mistakes in the past and will do so in the future. Therefore only those who believe in the coming of an Imām can wait, yet for others there is no option but to prepare themselves to fulfill this duty. In regard to the lack of experience and training it is a fact that actual performance of the duty is itself a good teacher.

The third reason was that some people drew his attention to the fact that he presents the obligations of ḍīn but he does not suggest practical measures to achieve it. The practical work which he has undertaken has limited scope for the participation of the general public. One obvious difficulty was that only those people could be his associates who could present Qurʾānic dars and this was not possible to do so unless one learns Arabic and acquires adequate knowledge of the Qurʾān.

The fifth reason was that Dr. Isrār Ahmad wondered if the people did not practice the Qurʾānic teachings due to his hesitation

then what will be his answer to Allah?⁹

Later Dr Isrār Ahmad re-assessed his decision of not forming an organization and changed his mind. He announced his personal decision to form the Tanzīm-i Islāmī in the farewell address of the Qurʾānic training session in July 1974. Tanzīm-i Islāmī was established on 27 and 28 March 1975 in Markazī Anjuman-i Khuddām al-Qurʾān's offices.

2. Goals and Objectives of Markazī Anjuman-i Khuddām al-Qurʾān and Tanzīm-i Islāmī:

The goals of Markazī Anjuman-i Khuddām al-Qurʾān are as follows:

- 1) To foster education in the Arabic language.
- 2) To urge people to study the Qurʾān
- 3) To disseminate and to propagate the Qurʾānic sciences.
- 4) To train youth whose sole aim is to instruct and to teach the Qurʾān in life.
- 5) To establish a "Qurʾān Academy" which can present the philosophy and wisdom of Qurʾān on an intellectual and educational level.¹⁰

Markazī Anjuman-i Khuddām al-Qurʾān's objectives are more academically oriented than those of Tanzīm-i Islāmī. The objectives of the Tanzīm are as follows:

To fulfill 'all the obligations of dīn', in order to establish dīn or an Islamic revolution through 'pledge of hijrat (migration) and jihād in the way of Allah and to listen and to obey in ma'rūf'¹¹

There are differences and similarities in the objectives of the two organizations. Markazī Anjuman-i Khuddām al-Qurʾān stresses learning and teaching of the Qurʾān while Tarzīm-i Islāmī provides an opportunity to implement the teachings of the Qurʾān. The Tarzīm has to challenge the social political and economic system in order to establish dīn while the Anjuman does not.

The similarities between the two organizations are that they utilize the Qurʾān as their source of knowledge and guidance in fulfilling their objectives. Dr. Isrār Aḥmad says: "The Anjuman and Tarzīm are mutually connected and there is no contradiction between them."¹²

Resolutions and Manifestoes of the two organizations:

Markazī Anjuman-i Khuddām al-Qurʾān's manifesto is based on Dr. Isrār Aḥmad's pamphlet Islamic Renaissance - The Real Task Ahead, translated from Islām kī nashʾat-i sāniyah. It first appeared in the editorial pages of Misāq in June 1967; then was re-printed in a pamphlet form in May 1968. Many more editions have since been published. In this pamphlet Dr. Isrār Aḥmad, described the effect of political and ideological onslaught of the West on the Islamic World in these words:

The entire Islamic world, including its deeply religious core, started giving more importance to material existence and worldly life, and less importance to God, the spirit and the life hereafter. A radical change of emphasis from transcendental themes to material and worldly pursuits occurred not only in Islamic society in general, but also in its religious leaders and scholars.¹³

Dr. Isrār Aḥmad talked about the early defensive attempts and achievements like those of Dēōband, Syed Aḥmad Khān, Muftī Muḥammad ‘Abduh, Jamā‘at-i Islāmī, Ikhwān al-Muslimūn, and Jamā‘at-i Tablīgh. He admired Dēōband as the harbinger of a great revivalist movement while he thought of Syed Aḥmad Khan and Mufti Muḥammad Abduh as apologists.¹⁴

He considers that the goals of Jamā‘at-i Islāmī and the Ikhwān al-Muslimūn were 'Islamic Renaissance', and 'establishment of the Islamic system of life'. However these movements have not achieved any remarkable success for as he said:

... in truth their failure is a direct resultant of their mis-conceived notion of faith and the error of their view in Islam ...

Their interpretation of Islam affirms all the religious beliefs but it lacks the inner state of deep faith in God - 'Iman-billah' - ...

The import of all these movements is more social and political than religious. They are more this-worldly than other-worldly. They are distinguished from other political and economic movements only in holding the Islamic way of life as a better solution to human problems than the life systems enunciated by capitalistic democracy or communism. And this is tantamount to saying that the task of reviving the real values of Islam has not yet been started.¹⁵

The resolution establishing the Markazī Anjuman-i Khuddām al-Qur‘ān states:

1. The main reason for the present day religious decline is that the science of the West is devoid of the concept of God and the European atheist philosophy and thoughts have shaken the belief of the ummah (nation). In fact the masses as well as the modern educated people no longer truly believe in Allah, life hereafter, revelations and Prophethood.

2. Under these circumstances, a prerequisite for the resurgence and supremacy of dīn is the renewal of faith and it is imperative to rebuild the foundation of Imān to establish the structure of Islam. . .

3. In this campaign for the renewal of faith, the first priority must be given to the intellectual minority of the society since it is leading the masses and their position is like that of the brain in a human body.

4. To influence this group, it is essential to launch an academic movement based on the Qurʾān which refutes Western thought and civilization. . .

5. It is necessary to find young, intelligent, and capable scholars who are willing to devote their lives to learn and teach the Qurʾān. . .

6. It is also necessary to form a movement for learning and teaching the Qurʾān and Arabic language so that

- (i) Qurʾānic sciences are propagated on a large scale and
- (ii) people develop a love for the Qurʾān. . .

7. The Markazī Anjuman-i Khuddām al-Qurʾān will carry out these tasks.¹⁶

This resolution implies that the Muslims should renew their faith by strengthening their relationship to the Qurʾān. The revitalization of faith is essential for an Islamic Renaissance to occur. Second, the Anjuman would target its efforts at the intellectuals as they form an important group of society.

The Manifesto of Tanzīm-i Islāmī states:

Tanzīm-i Islāmī is neither a political party nor a religious sect. Rather a revolutionary Islamic party which plans to establish the Islamic system of justice and make it predominant first in Pakistan and ultimately in the entire world. This will result in far-reaching changes in social, economic and political systems.¹⁷

This manifesto suggests that *Tanzīm-i Islāmī*'s goal is to bring about an Islamic system in Pakistan and ultimately in the entire world through revolutionary means (the process of how to bring about an Islamic revolution, viz. the six steps, is elaborated in chapter two).

According to the Basic Resolution of *Tanzīm-i Islāmī* (appendix 1)¹⁸ the ultimate goal is to seek Allah's pleasure. This resolution stresses individual religious and moral training. It proposes to cover all aspects of a person's life resulting in an overall increase in the person's knowledge and action. Also the person does not reform only himself or herself but tries to reform other people such as the immediate family, relatives and friends. The Resolution suggests that knowledge of the *Qurʾān* and *Sunnah* will change the people's ancient false beliefs and customs.

3. Social Bases of Markazī Anjuman-i *Khuddām al-Qurʾān* (SSQ) and *Tanzīm-i Islāmī*:

The message of the two organizations is addressed to all the Muslims, but the people who have responded to their message

... consists of middle and lower middle class educated and professional people. Usually it is only these people who support the Anjuman and *Tanzīm*, though their Islamic message to a certain measure also extends to high intellectuals, civil bureaucrats and higher strata of society¹⁹

Tanzīm-i Islāmī does not want mass membership; this can be seen in Dr. Isrār Ahmad's address at the first public meeting held at Lahore on fourth October 1990.

Unlike political parties we do not need a large number of people to join us, rather each and every Muslim should make a conscious decision to renew his Imān, repent and seek forgiveness wholeheartedly for that part of life which he has spent free of the obedience of Allah. He should renew his covenant that he will sacrifice his person, self and wealth for the fulfillment of the obligation and mission which is our collective and individual duty after the finality of Prophethood. Thereafter, he will be our companion and a source of our strength which we are trying to gather to accomplish the revolution brought by the Prophet.²⁰

The process of becoming a member is different for Markazī Anjuman-i Khuddām al-Qurʾān and Tarzīm-i Islāmī. According to the Constitution of the Anjuman Section 2 clause (A) there are four types of members with their current membership dues:

- 1) Muʾassasīn (Founders): those who contributed five thousand Rupees in one installment and promise to give monthly contributions of fifty Rupees. The amount was later increased to one hundred Rupees, and now it is two hundred Rupees.
- 2) Muhsinīn (Benefactors): After the formation of the Anjuman those who will contribute at some point ten thousand Rupees in one installment and will donate two hundred Rupees monthly.
- 3) Mustaqil Arkān (Permanent Members): those who will give five thousand Rupees in one installment and will contribute one hundred Rupees monthly.
- 4) ʿĀm Arkān (General Members): those who do not have to pay an amount in one installment but will give a monthly donation of fifty Rupees.²¹

The Benefactors and Permanent Members have more say in comparison with a General Member in the society. According to the Constitution Section 2 clause (d): "Founders and Benefactors are

allowed three votes and Permanent Members are allowed two votes, and General Members are allowed one vote."²²

On the other hand the membership of Tanẓīm is based on the member's commitment to listen and obey, provided this obedience is limited within the boundary prescribed by sharī'ah. In 1975 at the first convention Section 2 clause 4 of the Tanẓīm's Constitution suggested:

Only those persons can become members who give up dealings of usury whether for personal or business purposes and will not work in those institutions which deal in usury such as banks and insurance companies.

Also they will not falsify their income tax and sales tax returns. Due to strict and rigorous conditions which are impossible to follow in the present times only sixty two people became members out of the one hundred and three who had attended the convention.

It seems appropriate to explain that this initial clause of "Condition of membership" was in reality a manifestation of the philosophy and organizational principle of the Jamā'at-i Islāmī²³

From 1975 to 1977 the Tanẓīm went through a transitional period so that the permanent constitution remained open to further changes. Dr. Isrār Aḥmad's position was that of a da'ī (convener) as he waited for any elders who had left the Jamā'at to join the Tanẓīm in order to consult them in deciding about the organizational basis. Since no one came forward, Dr. Isrār Aḥmad mentioned his views about the organizational basis and asked the participants to express their ideas and to present their differences of opinions at the second convention of the Tanẓīm in August 1977. At this convention the following resolution was passed.

The Constitution of Tanẓīm-i Islāmī will not be based on the imported Western constitutional, legal and democratic principles, rather it will be derived from the Qur'ān and Sunnah in accordance with the traditions of the predecessors. Thus it will be based on bay'at (allegiance) . . . Therefore the general ḥā'ī of Tanẓīm-i Islāmī Dr. Isrār Ahmad will be known as the Amīr of Tanẓīm-i Islāmī. Entry into this tanẓīm will be based on the personal allegiance to obey the Amīr in ma'rūf . . .

The current membership of all existing members is hereby terminated according to this resolution's clause one unless they make an allegiance with the Amīr.²⁴

According to Dr. Isrār Ahmad the principle of bay'at implies: "that whenever a person decides to live and die as a Muslim and to fulfill the religious obligations, then he or she will join the Tanẓīm. The stages of learning, training and purifying occur subsequently. Also, the person must quickly forsake the munkirāt (forbidden things)."²⁵

According to the organizational structure of Tanẓīm, Section 6 clause I, II, III there are three types of members:

- I) Mubtadi rafīq (New Associate): those who have signed the covenant form. Also they have to:
 - i) send weekly accountability reports to the centre until they are exempted
 - ii) complete the training syllabus as quickly as possible.
 - iii) attend a training camp lasting one week for new associates at the earliest.
 - iv) If they are part of an usraḥ (family) or local unit then attend their meetings and if they are munfarid (isolated) then send their weekly report of de'vati activities to the centre.
- II) Multazim rafīq (Active Associate): those who have
 - i) attended the "Training session for New Associates" organized by the central office.
 - ii) completed a specified training syllabus.

- iii) followed the discipline regularly and satisfied either the head of the local unit or Director of Circle or Central Director.

After fulfillment of the above conditions and the Amīr Tarzīm is personally satisfied, then he will issue a certificate of approval of allegiance for the person to become an Active Associate . .

The duties of an active associate are as follows:

- i) to attend a training camp for active associates
- ii) complete the above mentioned requirements of new associate clause I from i) to iv) with the difference of monthly reports instead of weekly reports.
- iii) complete a semi-annual review report and send it to the centre by the tenth of January and July of each year

- III) Muftazir rafig (Inactive Associate). those active associates showing weakness and not following the rules of the organization. The Amīr Tarzīm will decide on membership after consulting with the subordinate organization. The local organization and the Centre will try to make the person active.²⁶

These provisions indicate that the process of becoming a member in the Tarzīm is more rigorous than for the Anjuman. One has to sign a covenant form (appendix 2 & 3)²⁷ and study a required syllabus

The number of members at the formation of the two organizations was small, and it has substantially increased. The figures for the total members of Markazī Anjuman-i Khuddām al-Qurʾān are given in (appendix 4)²⁸, and figures for Tarzīm-i Islāmī are given in (appendix 5)²⁹. The comparison of the total number of the two organizations shows that despite the strict conditions of membership more people have joined the Tarzīm than the Anjuman

4. Organizational Structure of Markazī Anjuman-i Khuddām al-Qurʾān:

The organizational structure is based on a President, Majlis-i Muntazima (Management Board) and a Majlis-i ʿĀmilah (Executive Committee). The functions of each position have been described and a copy of the organizational structure given in the Constitution of 1991 which is attached (Appendix 6).

President of Anjuman.

The founder and life President is Dr Isrār Aḥmad. He has the right to accept or reject the Management Board's decisions. The Management Board will run the Anjuman after his death or, if he is relieved of this duty, or if he withdraws himself, until a President is selected. The President will be chosen every two years by secret ballots.

His duties are to promote the Anjuman's aims and objectives, to preside over the Management Board meetings, to nominate two members of the Management Board, to cast a vote when there is a tie, and to work with the Executive Committee to achieve its goals.

Management Board:

It is the most important department of the Anjuman and functions under the guidance of the President. In the President's absence it has all the responsibilities. The fourteen honorary members do not get any privileges from the Society.

Six members are chosen by the founders and benefactors, two by the permanent members, four by the general members, and the last two nominated from the four types of members by the President. The Management Board is selected every two years by secret ballot.

Majlis-i 'Āmilah (Executive Committee)

It consists of a Nāzim-i A'īā (Central Director), Mu'tamīd (Secretary), Nāzim bayt-Ql-māl (Director of treasury), Muhāsib (Auditor), Nāzim Maktaba va nashr va ishā'at (Director of circulation and publication)

Central Director:

The Central Director looks after the organizational matters and offices of the Society with his staff. He is in contact with all the members and tries to increase membership. He takes the necessary steps to provide funds when needed in an emergency. He sends the report of the Markazī Anjuman and affiliated societies to the President and to the Management Board.

The other organizational matters under the Central Director are. a) Arranging the founder President's lectures or Qur'ānic study programme inside and outside Lahore, b) Planning and holding training camps. c) On the request of the founder President, arranging other people's Qur'ānic study programmes and lectures.

Secretary.

The responsibilities of the Secretary are to arrange the agenda of the Management Board's monthly and emergency meetings and annual conventions subject to the founder President's approval. He writes reports concerning the Board's meetings and annual convention and verifies these reports at the Board and General meetings.

Furthermore, he has to inform the different heads or persons in writing about the Board's decision and ask their opinions. He also has to contact government departments such as the Registrar Joint Stock companies and the Central Board of Revenue

Director of Treasury

The functions of the Director of Treasury is to supervise regularly the Anjuman's accounts, to keep a record of all their properties, to look after all income and expenditure journals, vouchers and bills. In addition he has to prepare monthly and yearly summary of income and expenditure accounts, submit them to the Board for approval and audit the total accounts.

Auditor:

The responsibilities are to audit the society's and affiliated organizations' accounts and to present the necessary complaints to the Board.

Director of Circulation and Publications:

The functions of the Director are to make arrangements for circulating and publishing the books approved by Founder President or the Board. He has to supervise the staff in recording audio and video cassettes of the Qurʾān. He has to look after the accounts and stocks of material. He seeks the founder President's advice in publishing the society's activities and fulfilling the responsibility of publishing and circulating matters. He sends a report about the department's work as needed to the Board.

Activites of the Maktaba:

It has published fifty books and pamphlets of Dr. Isrār Aḥmad and other authors³⁰. The Anjuman has published Misāq from 1972 to 1976. It was then published by the Maktaba Tarzīm-i Islāmī from 1976 to 1978. The Anjuman published it again from 1978 to 1982. From 1982 Misāq has been published by Tarzīm-i Islāmī as its organ. However since December 1990 the Academic wing has been publishing

Misāq and Hikmat-i Qurʾān Hikmat-i Qurʾān was founded by Dr. Rafīʿuddin and published by All Pakistan Islamic Education Congress earlier. Since 1983 the Anjuman publishes Hikmat-i Qurʾān.

Another periodical called Nida a fortnightly was added to the Academic wing in 1991. The name of Nida was changed to Nidaʿe Khilāfat in 1991 after the tahrīk-i Khilāfat (movement for caliphate) was begun in 1991.

Affiliated organizations and Societies overseas

The two regional branches are known as Anjuman-i Khuddām al-Qurʾān Sakkhar and Anjuman-i Khuddām al-Qurʾān Rawalpindi or Islamabad. Their goals are the same as SSQ Lahore, however, their organizational and financial matters are separate. They have to send the tenth part of their income to the SSQ Lahore, otherwise they will not be allowed to use the name of Anjuman-i Khuddām al-Qurʾān.

The regional branch in Sakkhar is not active although it was founded many years ago. The organizational work of the Rawalpindi and Islamabad branches has not been satisfactory either.

The two branches overseas are in Chicago and Toronto both formed in 1980.³¹ The SSQ Chicago is active and has sixteen founder members who have contributed five hundred American dollars in one installment and who give ten dollars per month. The patrons have contributed five hundred dollars in one installment and give ten dollars monthly. The general members give ten dollars every month. The Management Board consists of six members and has monthly meetings. They have held conventions. The SSQ Toronto does not have a successful organizational set up like the one in Chicago.

4. Organizational Structure of Tanzīm-i Islāmī:

This organizational structure is divided into five sections which will be described below:³²

i) Munfarid Rufaḳāʾ³ (Isolated Associates):

- a) If the number of associates is less than five in one location or a qualified member is not available to carry out the responsibilities of a naḳīb (head) then they will be known as munfarid rufaḳāʾ³. They will report to the centre or the office of the circle.
- b) Those associates who are part of the centre or the ḥalqa (circle) and for some reason are not under the local system are also called munfarid.

ii) Nizām-i Usrah (Family system).

- a) At one location if there are five or more associates and a person who is available to be their naḳīb, then, a nizām-i usrah will be formed.
- b) The naḳīb will be selected by a local President or Director of a Circle or the Central Director, and he will be answerable to that person.
- c) In one usrah the least number of associates is five and after ten associates a separate usrah will be formed.

iii) Local Tanzīm:

- a) The local Tanzīm is comprised of ten or more active associates, (but now the number has been changed to five)³³ in one location.
- b) In large cities more than one local Tanzīm can be formed.
- c) In large units, if needed, a naẓīm will be appointed, and the honorary or paid services of other assistants will be obtained

However the local amir will be responsible to the centre

iv) Halqa Jāt (Circle system):

The circles are formed in different parts of the country at the provincial level to facilitate communication among the units and the center. In other words the circles are an extension of the central system. The person responsible for the circle is called a Nāzim (Director).

Tarziim-i Islāmi has been combining its units. In 1991, there were six circles and ten local units, and in 1992 there are four circles and fourteen local units. The four circles are Frontier, Northern Punjab, Punjab, and Sindh.³⁴

v) Central System:

Under the central system, there is an Amir Tarziim (President of the Tarziim), Nā'ib Amir (Vice President), Nāzim-i A'la, a Central Majlis-i Mushāwarat (Markazi Majlis-i Shūra' being a synonym; Central Executive Council) and a Majlis-i 'Āmilah (Working Committee). These positions will be explained.

President of the Tarziim:

Dr. Isrār Ahmad is founder, amir, and life President. He will have the right to nominate his successor before his death or if he withdraws himself or is relieved of his duties due to physical reasons. However, the Shūra' of the Tarziim will decide upon the selection of the Amir Tarziim unanimously or in case of a difference of opinion, it will be determined by a majority of votes. If there is a tie vote in selection of the President; then, the Vice President or the Central Director can cast an extra vote.

The President has to consult the members according to the

instruction in the Qur^{ān}:

- i) 42:38: "...Their rule is to take counsel among themselves."
- ii) 3:159: "...And consult with them upon the conduct of affairs."

However, the President has a final say in all decisions and the right to veto. The members have to accept his decision whether it is pleasant or unpleasant except if it be against the sharī'ah.

The Vice President acts on behalf of the Amīr. If there is no Vice President selected, after the President, the most important position is that of the Nāzim-i Ā'ālā (Central Director). The three Central Directors are:

- i) Nāzim-i Ā'ālā Pakistan
- ii) Nāzim-i Ā'ālā Overseas
- iii) Nāzima Halqa Khavātin (Director of Women's wing).

The above three report directly to the Amīr and will work according to his wishes, moreover, they represent the Amīr in their own circle, and their instructions will be considered as if coming from the Amīr.

The duties of Nāzim-i Ā'ālā of Tarzīm-i Pakistan and the staff under him will be given in point form:

Nāzim-i Ā'ālā of Tarzīm-i Pakistan:

- i) To supervise and coordinate the different departments of the centre
- ii) To maintain a strong connection through correspondence and visits with Directors of Circles / local Presidents / heads of usrahs (where there is no local organization) and isolated associates (who are directly connected with the centre).

- iii) To prepare plans for the expansion and introduction of the invitation of the organization and to implement these plans after the approval of shūrah and Majlis-i 'Āmilah.
- iv) To review the performance of central departments, circles and local organizations and to instruct or advise them as necessary.
- v) To keep the President informed directly or through the Vice-President about the activities of the organization.
- vi) To implement the decisions of shūrah and the Majlis-i 'Āmilah.
- vii) To submit a detailed report on Tanzīm-i Islāmī Pakistan at the annual convention.

In the central organizational structure the following people will be under the Nāzim-i Ā'ālā (Central Director).

- (I) Mu'tamid (Secretary)
- (II) Nāzim bayt al-māl (Director of Treasury),
- (III) Nāzim tarbiyat (Director of Training and Upbringing).
- (IV) Nāzim nashr va ishā'at (Director of circulation and publication)

(I) General Secretary:

- i) To maintain and protect the records of the Tanzīm.
- ii) To correspond with the circles, local organizations, usrahs and munfarid associates in accordance with the instruction of the Director.
- iii) To issue notices concerning annual conventions, training camps and programmes at central level.
- iv) To record and to present for confirmation the minutes of shūrah, Majlis-i 'Āmilah, extensive consultation meetings, and annual

conventions

v) To inform the members of the shūra' and others concerned about the decisions of the shūra'.

(II) Nāzim bayt al-māl (Director of Treasury):

i) To supervise all the financial matters of the Tanẓīm, the balance between income and expenditure, to recommend appropriate measures for balancing the budget and to keep the President and the shūra' informed of the correct status.

ii) To ensure correct accounting of the treasury and to get it audited by the muhāsib (auditor) appointed by the shūra'.

iii) To supervise directly or indirectly subordinate organizations in regard to the collection of contributions from all associates. To give advice and recommendations to the President concerning the applications for reduction in the amount of monthly donation.

iv) To audit the account of local units and to arrange collection of a share of funds for the centre.

v) To check the assets, books, cassette library and other miscellaneous items of the centre and local organizations.

The main source of income of the Tanẓīm is donations and zakāt from its members. Every member is required to contribute five per cent of his or her salary unless there is a valid excuse. Also every member is encouraged to give voluntary donations in the way of Allah.

(III) Nāzim ta'lim wa tarbiyat (Director of Training and Upbringing):

i) To determine a training syllabus and review its implementation by the new associates. To recommend an associate after a person has completed the requirements for "active associate".

- ii) To arrange and conduct training camps and organize the syllabus for new and active associates.
- iii) To comment on the new associates' iẖtisābī (accountability) reports and active associates' monthly and quarterly reports. To inform about important matters to the Amīr and the Working Committee.
- iv) To organize refresher courses and training camps.
- v) To increase the knowledge and understanding of ḍīn and consciousness of a movement of all the associates by arranging courses according to their rank. In addition, instruct them through letters and iqāmatī (where associates stay for awhile) programmes.

Since 1987 training camps and syllabi for the new and active associates have been arranged ³⁵

(IV) Muzim nashr va ishāʿat (Director of circulation & publication):

- i) To be in constant contact with the newspapers and journals and to issue statements, particularly of Friday sermons and press releases.
- ii) To prepare daʿvati and introductory literature for free distribution.
- iii) To advise, guide, and encourage capable associates to write letters to newspapers and journals.
- iv) To prepare suitable literature from the literature of Tanẓīm to be published in newspapers at important religious and national occasions.
- v) To prepare suitable stationary and advertisements, hand bills and posters of Tanẓīm on different occasions.

Markazi Majlis-i Mushāwarat:

The shūrah consists of twenty six members. Sixteen of those are elected by the local Tanẓīm, and ten are nominated by the President. The latter comprise the Majlis-i 'Āmilah as well. The duration of office is two years for the shūrah. It meets every three months.

According to the office of the Tanẓīm: "The primary functions of the shūrah are twofold: i) It is an advisory body to the Amīr Tanẓīm and ii) at the same time it also acts as a supervisory body or a watchdog committee."³⁶

In the past, the shūrah used to discuss organizational matters, but now that responsibility belongs to the Working Committee. Therefore the function of the shūrah is to make policies. For instance the shūrah went through many meetings during 1991 and 1992 before launching tahrīk-i Khilāfat in 1992³⁷. This will be discussed at a later stage.

Majlis-i 'Āmilah

The working committee consists of ten members who hold office for the duration of two years. "The full-fledged Majlis-i 'Āmilah meets once a month but a shorter version (minus Nāẓimīn-i Halqa) about three times a month. In each case Amīr Tanẓīm chairs the meeting."³⁸

The members are as follows: Nā'ib (Deputy) Amīr, Central Director of Pakistan, Central Director Overseas, General Secretary, Director of Treasury, Director of Training and upbringing, Director of Circulation and Publications, and three Directors of three circles

Ladies Wing of Tanzīm-i Islāmī:

In 1983 a ladies wing of the Tanzīm was formed where nineteen women made a vow of allegiance to Dr Isrār Aḥmad. The Nazima (Directress) of the ladies is Dr. Isrār Aḥmad's wife. In the issue of May 1990 of Misāg a member of the ladies' wing suggests the following points to expand the activities of the ladies' wing:

- (i) The men and women involved with the Tanzīm should both invite the close relatives and other ladies to the da'wat of Tanzīm and try to get them to come to the ijtimā'āt (gatherings).
- (ii) Print special literature for the ladies' wing so that it would be easy to approach other women.
- (iii) If the women who are involved with the Tanzīm want to attend the lectures, then the men should co-operate with them and encourage them.
- (iv) The wives of associates who are not interested in dīn should be told about Islam in a pleasing manner and with patience so that they would accept the teachings wholeheartedly.³⁹

Lahore is the main center of their activities. The Central, Southern, and Northern Tanzīms have organized Qurʾānic sessions and ḥadis sessions in the Qurʾān Academy and at two other houses. The ladies listen to Dr. Isrār Aḥmad's cassettes.

Some of the ladies have completed the syllabus of Qurʾānic sessions and attended the weekly classes of Qurʾān with translation and a brief commentary. Frequently ibtidāʾī (beginning) Arabic Grammar classes are held.

The present figures for the ladies is one hundred and twenty two in May 1990. There was a convention for the ladies in June 1992 which five hundred and fifty ladies attended.

Students' Wing:

The shūra' decided to place "Students of Tanẓīm-i-Islāmī Pakistan" under the central organization in 1988 upon the students request. Its objectives are to have a relationship with all the student associates of Pakistan. Also they should not be involved in disturbances or riots and should stay away from politics to fulfill their revolutionary mission by strengthening their character.

The first students' convention was held on the 14 and 15 September 1988 at the Qur'ān Academy Lahore. At this convention, the Nazīm-i A'ālā (Central Director) was chosen, and Directors were chosen for the Frontier, Punjab, Lahore and Karachi. Dr. Isrār Aḥmad spoke at this convention and stressed to the students:

... to be clear about their aim and goal in life. In religious terms, it would mean faith, love of Allah, and seeking Allah's pleasure and success in the hereafter. Worldly success is not our objective. We have to strive hard in order to fulfill our religious obligations. Secondly students should concentrate in learning the Arabic language so they can understand the meaning of the Qur'ān without looking at the translation...⁴⁰

Dr. Isrār Aḥmad advised students to hold training camps, travel for religious purposes, and build their characters. The figures for the students' wing were not found in the annual report of 1991 to 1992.

Tanẓīm-i-Islāmī Overseas:

This Tanẓīm is divided into i) Middle East which is looked after by the Director for Pakistan, and ii) North America, France and England which is looked after by the Director of Overseas. According to Tanẓīm's annual report of 91-92 the Middle East section comprises of two hundred and thirty four members.

5. Achievements of Markazī Anjuman-i Khuddām al-Qurʾān:

The Markazī Anjuman-i Khuddām al-Qurʾān has established Qurʾān Academies in Lahore, Karachi and Multan. A Qurʾān College, a hostel and a Qurʾān auditorium have been built. The Qurʾān Academy in Lahore consists of a library, an administrative block, class rooms, a hall for prayers, a hall for women, and residences for students of the Academy. The Qurʾān Academy offers night courses in which classes in Arabic and in the memorization of the Qurʾān are given. A fellowship scheme is offered to students.

The fellowship scheme began in 1982. Its purpose was to hire postgraduate students to study and work for the Academy. Six students came, and one left. Among the five, two students were Dr. Isrār Ahmad's sons. These students were given a grade seventeen University lecturer's salary and privileges such as rent of a house or a residence.

Local College and University students are asked if they wish to stay in the residences. If so, they have to spend two hours daily in the Qurʾānic study programmes at the Qurʾān Academy. Many students have utilized this offer and are residing at the Academy.

The Qurʾān College was established in 1987. It prepares students from Intermediate level to Bachelor of Arts. However, it offers a one year ḍarī (religious) course for students who have passed the Intermediate level or are professionals. The objectives of this course are to teach Arabic grammar and language and a selection of Sūrahs and verses from the Qurʾān highlighting the collective responsibilities of a Muslim.⁴¹

Qurʾānic conference have now become known as seminars

They have been held by the Anjuman in Lahore, Karachi and other cities since 1973. In the conferences only the guest speakers talk, but in the seminars the audience can participate in the discussion also. Usually Mawlānās, Professors of universities, and knowledgeable persons from the locality and overseas are invited as guest speakers. Some of the topics have been the Qurʾān and new thought, the Qurʾān and Science, Iqbāl and the Qurʾān, problems of philosophy and wisdom and the Qurʾān.

In 1992, the first English Qurʾānic Seminar was held. Charles Le Gai Eaton, a new Muslim from England, was the guest speaker. He spoke on "The Roots of Western Culture" and "The Human Environment". Dr. Zafar Ishaq Ansārī, the Director General of the Islamic Research Society of Islamabad, and other speakers participated.

The Anjuman has achieved some of its objectives of disseminating and propagating Qurʾānic teachings. It has a dream of establishing a Qurʾān University.

5. Achievements of Tanzīm-i Islāmī

The achievements of Tanzīm-i Islāmī have been in the sphere of reforms in society. It has started a reform movement against the unislamic customs observed by the Muslims at wedding ceremonies. It has demonstrated against the obscenity prevalent in newspapers and magazines and against usury.

Dr. Isrār Ahmad has spoken about the unislamic customs practised at weddings in various lectures. He had the opportunity to implement his thought into practice at the occasion of his youngest brother's marriage in November 1973. He then informed the public

about his decisions in the Friday meeting at the mosque and in Misāg in late 1973:

- a) I will not participate in any marriage procession in future because in my limited knowledge the present marriage procession is based on a hindu concept.
- b) I will not attend any dinner given by the bride's side at the occasion of marriage ceremony since I did not find any evidence of this. The Prophet Muhammad (peace be upon him) has instructed on a marriage feast arranged by the groom's side.
- c) I will only attend marriage ceremonies held at mosques ⁴²

Dr. Isrār Ahmad's attempt to reform the customs of marriage has been both supported and criticized. Many of his friends and a number of well to do families in Lahore have practiced his reforms while others including his own relatives and some 'ulamā' have opposed them.

The second attempt at eradication of social evils by the Tanzīm was in the form of exhortations against the munkarāt (forbidden actions) in its writings, speeches and campaigns. This was the time to put into practice "forbid what is wrong" which we saw to be an alternative in the Active Resistance step in chapter two. The first silent demonstration was held on 21 June 1989. According to a report in Dawn June 25, 1989, about Dr. Isrār's speech.

His Tanzīm had started an anti-obscenity campaign, as obscenity was causing irreparable damage to our moral values and family system. He called upon 'ulamā' and religious parties to raise their voices against obscenity to make people aware of the problems.⁴³

The demonstration was organized, peaceful and silent. The

associates of the Tanẓīm were holding banners and placards in front of the newspaper offices. "The crux of the placards and banners was: Is publication of the pictures of women in feature articles and advertisements of obscenity a part of journalism? Also that publication of such pictures is an open invitation to sin."⁴⁴

Similar demonstrations were held to campaign against usury in different cities. The demonstrations were made to express Tanẓīm's resentment regarding the government's evasiveness in implementing the Federal Sharī'at Court's decision. The Federal Sharī'at Court had decided that by June 30 1992 the current usury sytem present in the monetary institutions should be changed to a non usury system according to the Sharī'at.⁴⁵

The demonstration in Rawlapindi or Islamabad occurred in the centre of the city and lasted for about two and a quarter hours. Members of the Tanẓīm and Tahrik-i Khilāfat and other new faces were present. The banners and placards stated. "Finish the usury system so that the war with Allah and His Prophet is stopped"; "For economic, political, and social stability it is imperative to gain freedom from the usury system."⁴⁶

Since 1990 the Tanẓīm has held public outdoor meetings and one day camps to inform and acquaint the public about its activities. They are extending their message in different places so that a wider audience listens to them. It has also formed another independent organization under its wing known as Tahrik-i Khilāfat in 1992. The background to this movement is discussed next.

Dr. Isrār Ahmad used the term "Islamic State" to describe his concept of state instead of "theocracy" or "kingship" or "dictatorship".

Throughout the years he has been in favour of democracy and has opposed Martial law in Pakistan. In 1991 after talking to various people he has decided that in respect of an Islamic state and the political system of Islam the term used in the Qurʾān and Sunnah, viz Khilāfat, should be adopted⁴⁷

The goal of this tahrīk is to spread the blessings of the Khilāfat and establish "Khilāfat-ul-Muslimūn" (caliphate of the Muslims) In other words it is a mass movement open to all Muslims with no restriction on membership. "It is essential that exposition of the wisdom and special features of the Caliphate system is made on a large scale so that a great number of people will realize it to be an effective positive alternative and panacea for their ills"⁴⁸

In the first convention of Tahrīk-i Khilāfat held on 3 March 92 in Rawalpindi it was announced that all the Muslims including present associates of the Tanzīm would have to fill out a membership form They would then be able to cast a vote for the members of the Tahrīk committee. The movement would accept financial contributions from the muʿāwiriin (helpers) Those helpers who become firmly committed to this Tahrīk will enter gradually into the Tanzīm⁴⁹

Dr. Isrār Ahmad is the raʾīs of this movement with a right to veto just as in the Anjuman and the Tanzīm The responsible associates of Tanzīm will be conveyors of this tahrīk in different parts of Pakistan. There are ten prominent features of the caliphate system (appendix 7)⁵⁰ He considers it a global khilāfat He says

On the authority of the Quran and *Ḥadīth-i-Rasool* (SAWS) we are absolutely certain that the above mentioned Caliphate system would eventually get established all over the world However

what cannot be said with certainty is as to what part of the world would be fortunate enough to be chosen for its initiation. Although keeping in view the historical events of the last four hundred years it is strongly hoped that its starting point will be the God-given state of Pakistan. In any case it is the exigency of our belief and the call of our faith that we endeavor for it with all that we have got. . 51

According to Dr. Isrār Aḥmad the politico-socio economic system of Pakistan would thereby be changed to a system of socio-economic justice that can be summed up as the system of Caliphate about which Iqbāl said

To establish the system of caliphate

You should have the heart and mind of your ancestor⁵²

It seems that Iqbāl's ideal of a Muslim state was Khilāfat. Mawḍūdī suggested that the political organization of the Islamic state has been called Khilāfat (vicegerency). In this respect Dr. Isrār Aḥmad's political views are the same as those stated by Mawḍūdī in The Political Theory of Islam.

Dr. Isrār Aḥmad is not clear as to what form of present day government is compatible with the system of caliphate. However he feels that the Presidential form of government is closer to the Caliphate than the Parliamentary system. He is aware that it has been assumed that only the Parliamentary system can exist in Pakistan. He thinks that this should be further thought about.

Evaluation of Dr. Isrār Ahmad's movements:

The theme, return to the Qurʾān, has appeared in the thought of Āzād, Iqbāl and Mawdūdī. In the beginning of this chapter it was seen how Dr. Isrār Ahmad began his lectures on the Qurʾān. All of these men have stressed the Qurʾān each in his own way. Āzād and Mawdūdī used their writings and their journals to express their thoughts. Iqbāl used the effective medium of poetry to stress the teachings of the Qurʾān. Dr. Isrār Ahmad used his speaking abilities more than his writings to propagate the revolutionary ideology through the Qurʾān. The first step of the Islamic revolution was being implemented, that is the revolutionary ideology is being propagated through the medium of the Qurʾān.

Another factor of similarity was in the use of journals by most of them to transmit their ideas on formation of their organizations. Āzād conveyed his ideas about forming Hizbullah through al-Hilāl and al-Balāgh, while Mawdūdī used Tarjumān al-Qurʾān to invite the people to join Jamāʿat-i Islāmī. Similarly, Dr. Isrār Ahmad used Misāq as a journal to express his views about forming the Anjuman.

Dr. Isrār Ahmad's decision first to form Markazī Anjuman-i Khuddām al-Qurʾān had its advantages. The society provided a place for his Qurʾānic lectures, an office where the staff dealt with different matters, and served as a venue for a gathering of young people who had learnt about the Qurʾān and formed the back bone of Tanẓīm-i Islāmī.

The goals and objectives of Markazī Anujman-i Khuddām al-

Qurʾān are not new. It is interesting to note that according to Dr. Isrār Ahmad after he wrote about the idea of a 'Qurʾān Academy', he discovered that two attempts had been made in the past but did not achieve their goal. He writes: "Mawlana Abul Kalam Azad established '*Darul Irshad*' in 1914, and in 1937 '*Darul- Islam*' was started on the initiative of Iqbal in Pathankot (India)."⁵³ The aims of '*Dār al-Irshād*' and '*Dār al-Islām*' are found in appendices 8 and 9.⁵⁴

The goal of *Tanzīm-i Islāmī* is to bring about an Islamic revolution in Pakistan. It was seen in chapter two that *hukūmat-i ilāhīyah* (another term for Islamic revolution) was the goal of *Ḥizbullāh* and the *Jamāʿat-i Islāmī*. In this sense, it can be said that the *Tanzīm* is an offshoot of the *Ḥizbullāh* and the *Jamāʿat*.

It might be questioned whether *Ḥizbullāh* was just a religious or political party. The following quote indicates that it was a political party. "... *Hizbullah* was a political party, and the main object of the party was to liberate the country"⁵⁵

In the Indian subcontinent the *Jamāʿat* did not participate in the elections because the government was secular. But when Pakistan became an Islamic state in principle after the Objectives Resolution was passed on 7 March 1949 then it became permissible to participate in elections.⁵⁶ Since that time the *Jamāʿat* has been involved in politics to reform the system of government. This goal cannot be achieved unless there is a change in leadership.

Although the *Jamāʿat* has not succeeded in elections or in establishing an Islamic order in Pakistan it has; however, functioned as the only effective pressure group on all the governments of Pakistan and it is still surviving today after fifty years.

Hence the Tanẓīm and the Jamā'at both want to establish an Islamic order in Pakistan and then in the world. However, the means to achieve their goals is different. The Jamā'at considers that means to be participation in electoral politics while the Tanẓīm has chosen the path of revolutionary politics

Dr. Isrār Ahmad feels that the goal of an Islamic system cannot be achieved through the electoral process. In his words:

I don't say that elections should not be held here, the public should be given an opportunity to express their opinion, but if the objective is to work only for Islam and to mold this society into an Islamic society then the present system of election is not useful. Rather it is important to change the minds, thoughts, morals, practices, and point of views. If these changes occur and the attitude and thought of the voters change, then whether one participates in elections or not the representative will automatically change. ⁵⁷

The process of becoming a member of the Anjuman and the Tanẓīm is different. In the Anjuman the scale of membership is based on the amount of contributions. Since the main emphasis is on monetary contribution, this fact restricts people with limited funds who might be willing to devote their time and skills to the society to the position of only a general member who is allowed one vote.

The organizational basis of the Tanẓīm is bay'at. This was the basis mentioned in the previous chapter as the second step of the Islamic revolutionary party. In chapter one it was seen that Āzād made a bay'at with his members of Hizbullāh.

Mawdūdī's views on the principle of allegiance will be discussed. Mawdūdī has described three types of allegiance in the

first letter dated March 1941, in answer to a question by Muhammad Yūnus of Hyderabad, India, and in the second letter dated June 1942, he explained his own views on allegiance in Maududi Thought and Movement (a partial copy of the letter is attached in appendix 10).⁵⁸

There is a disagreement between Dr. Isrār Aḥmad and the editor of Takbīr magazine, Muhammad Ṣalāhuddin on the issue of Mawdūdī's ideas on bayʿat. Dr. Isrār Aḥmad asserts that Mawdūdī believed in bayʿat and published these letters in Misāq. On the contrary, Muhammad Ṣalāhuddin differs with Dr. Isrār Aḥmad's opinion, and he also published the two letters of Mawdūdī in Takbīr on 21 to 27 February 1986. In response to this Dr. Isrār Aḥmad explained what he thought about the bayʿat as an organizational basis and how he arrived at that decision in a personal letter to the editor of Takbīr on 2nd March 1986.

My adoption of the bayʿat system for Tanẓīm-i Islāmī is not based on the reasoning that Mawdūdī was in favour of it. By chance I came to know recently about Mawlānā Mawdūdī's views on bayʿat in a book published from Hyderabad, Deccan in which the letters of Mawdūdī to Mawlānā Muhammad Yūnus were printed. However, my mind was made up two years after leaving the Jamāʿat-i Islāmī in the beginning of 1959 that the basis of the organizational structure of a Jamāʿat (party) struggling to establish dīn should be on "allegiance to jihād" and "allegiance to listen and obey in what is maʿruf". . .

After reading Mawdūdī's letter of March 1941, I was pleased and reassured that my view was correct. My decision is based on the study of the Qurʾān, firm principles of the sunnah and sīra of the Prophet and traditional practices of the ummah (nation).⁵⁹

In Dr Isrār Aḥmad's opinion, Mawdūdī in his second letter of

June 1942 has criticized the Saint-Disciple-hood bay'at and suggested three changes for this type of bay'at, but did not refer to bay'at with the leader of a party.

This fact shows that even if Mawdūdī believed in allegiance to a leader he did not implement it in the Jamā'at-i Islāmī. According to the Constitution of 1952 of the Jamā'at section 3-7:

A member has to accept the creed of the *Jamā'at-i-Islami* and take an oath that he will abide by it. The creed in a nutshell amounts to surrender and abnegation of man's freedom and sovereignty and recognition of God's authority. He has to believe and obey all the teachings and practices of the Prophet and finally he must strive and struggle for the realization of the basic objective of the *Jamā'at-i-Islami* of Pakistan, namely, the establishment of an Islamic way of life in Pakistan.⁶⁰

The Jamā'at consists of members from the lower middle class. Its appeal was directed towards the educated class. It had a restricted membership. There are two types of membership: i) Rukn (Full Member) ii) Muttafiq (Associate Member). The associate members are not governed by the Jamā'at, but are valuable for the Jamā'at as they assist them in their capacities. By 1971, the number of full members was 2500 and the associate members was several lakhs (hundred thousand).⁶¹ In 1987 the figures for full members was 5000.⁶²

In comparing the social bases of the Jamā'at and the Tarzīm it can be seen that members of the two organizations belong to the middle class and both appeal to the intellectuals.

Dr. Isrār Aḥmad explains that the organizational structure of the Anjuman shall not be like the other societies about which Iqbāl says beautifully

Election, membership, chair, presidency

Freedom has made these traps available

Pick it and throw it outside on to the street

These are rotten eggs of the new civilization⁶³

The organizational structure of the Tanẓīm is similar to that of the Jamā'at-i Islāmī. The Jamā'at has a centralized and pyramidal structure. The Amīr is the head of all affairs whether organizational and ideological. The Jamaat is tightly organized with all the real power vested in the Amīr⁶⁴

In a sense the Amīr has full say in both organizations. However, in the Jamā'at the shūra' chooses its Amīr every five years. For instance, Mawḍūdī was the President for thirty one years, and while he was in jail other leaders led the Jamā'at

In the cases of the Anjuman, Tanẓīm, and Tahrik-i Khilāfat they are highly dependent on Dr. Isrār Aḥmad since he is their founder and life President. This implies that other people cannot gain experience in leading the organizations during Dr. Isrār Aḥmad's life time, though his guidance and experience would have been beneficial to help the associates to become qualified leaders. Movements are formed, but the real test of their viability is whether they can survive or not after their leader has gone.

According to Anjuman and Tanẓīm there are people being prepared to become future leaders. This assertion could be tested if

there were a clause for electing Presidents.

Dr. Isrār Ahmad has kept the right of veto in the three organizations. The future heads of these organizations will not have this right of veto except in the case of the Tanzīm where the person will have this right because the Tanzīm is based on bay'at. In an interview we questioned him: Why did you choose to exercise so much control?

"His Reply: Because actually I am the propounder of the views and I have to direct these movements. I know the whys and hows of this process. We asked him: Is it in order to avoid conflicts? His reply. Yes."⁶⁵

Dr Isrār Ahmad has been criticized by others who call his leadership of the Tanzīm a "dictatorship". It will be seen whether this allegation is true or not. The associates of the Tanzīm are allowed to express their views, opinions and advice in a feedback session called extended mushāwarat (consultation). In this session:

i) All the participant associates have a right to express their opinions about any policy and methodology. However personal criticism or accountability can only be done of the Amīr Tanzīm.

ii) It is compulsory for the Amīr Tanzīm, members of the Majlis-i 'Āmilah and selected members of Shūrah. These people will listen so that they can benefit from the opinions of the associates.

iii) If in any matter there is an extreme need only then will the Amīr Tanzīm explain.

iv) This session will be held for four days but only those associates who arrived on the first day at the most an hour late will be allowed to express their opinions.

v) In this session the halqa murāqibīn or halqa mustashārīn chosen by the Amīr will be invited to give their suggestions. The halqa murāqibīn consists of those knowledgeable people who

not members of Tanzīm but agree with its thought and are interested in its goals. Their responsibility will be to give advice and to observe Dr Isrār Ahmad and the activities of his movements. Whenever they find any distortion, they should warn him by citing the specific instance⁶⁶

Although this programme allows the associates and others who are invited to express their opinions about the policy and methodology and to criticize the Amīr, there is a list of conditions regarding criticism in the constitution. Any associate is allowed to criticize the Amīr.

According to the Constitution of the Tanzīm the session of extended mushāwarat is supposed to be held for four days. But in reality this session did not last for more than a day due to lack of interest shown by the associates.⁶⁷ This fact raises the question of why the associates have not utilized this opportunity to express their criticisms and differences of opinions. Perhaps they can differ only to a certain extent with the Amīr. This can be seen by the following question that was asked in an interview published in Herald:

Question: While on the one hand you object to the "dictatorial" policies of Maulana Maudoodi, on the other hand you have introduced 'baiyat' in your Tanzeem-i-Islami, which amounts to total submission of your mureeds to your thoughts. Why this contradiction?

Answer: There is no contradiction. My only objection is to Maulana Maudoodi's dictatorial behaviour because the constitution of the Jamaat provides for a democratic way to express a difference of opinion. So there was a contradiction in what was written in the Jamaat constitution and what was being practised. In my Tanzeem, on the other hand, I have made it very clear from the beginning that nobody can challenge my contention. If some one disagrees with me, he can leave."⁶⁸

What Dr. Isrār Aḥmad implies by "contention" in the above quote may be questioned. Therefore we asked in reference to the above quote: "contention about what? objectives, methodology, organization, leadership:" and the reply was "what ever it may be".⁶⁹

In sum, the Amīr has the final authority and say in all matter; furthermore a person cannot belong to the Tanẓīm if he or she does not agree with his thought totally.

Relations of Dr. Isrār Aḥmad with the 'ulamā', the government, and the women's groups.

In this section Dr. Isrār Aḥmad's views of the 'ulamā' and the three reasons for opposition to his thought by the 'ulamā' will be analyzed. Then it will be seen how he and his movements are viewed by the government and what he thinks of the government as well. Later on we shall discuss what the women's groups think of Dr. Isrār Aḥmad.

'Ulamā':

Dr. Isrār Aḥmad's views are mainly concerned with the 'ulamā'ē ḥaqq (righteous scholars). He thinks it is a waste of time to pay attention to the comments of 'ulamā'ē sū' (those who are concerned with worldly gains); whereas if the 'ulamā'ē ḥaqq express their concern about a matter then it is worth examination and reconsideration. From now on when we refer to 'ulamā' we mean the righteous scholars.

Dr. Isrār Aḥmad has written a book called, Jamā'at-i Shaykh al-

Hind awr Tarzīm-i Islāmī in which he has described his thoughts and views about the 'ulamā'. In this book he writes that he respects the 'ulamā' and visits them. At times during these visits if there has been a misunderstanding of his thought in his writing, he clarifies it. He thinks it is essential to get the confidence of the 'ulamā'.

In his approach to the 'ulamā' his first priority has been to request those 'ulamā' who have a direct or indirect link with the Jamā'at of Shaykh al-Hind Mawlānā Maḥmūd Ḥasan Deobandī for their co-operation and patronage in the struggle for iqāmat-i dīn. Later on he plans to ask the 'ulamā' who were gathered at the meeting of "Jam'iyat-i 'Ulamā'-i Hind in Delhi in 1920 under the presidency of Shaykh al-Hind Maḥmūd Ḥasan Deobandī or later and who at least participated in the tahrīk-i Khilāfat, such as, Ahl-i-Ḥadis, school of Khair 'Ābādī, and Mawlānā 'Ābdul 'Alīm Ṣiddiqī." ⁷⁰

The 'ulamā' have been involved with the Anjuman through the Qur'ānic Seminars where they express their opinions on topics assigned from before while the members of Anjuman listen. Thus the members become aware of the thought of others as well.

In Tarzīm there is a halqa murāqibīn which was mentioned earlier and it consisted of four 'ulamā', but now there is only Mawlānā Ikhlaq Ḥusain Qasmi of Delhi. The others who left were:

Mawlānā Ḥamid Miyān of Lahore passed away, Mawlānā Syed Waṣī Maẓhar Nadvī was discharged because he wanted to join another organization, and Mawlānā Muḥammad Ṭāsīn of Karachi requested that his name no longer be published.⁷¹

Dr. Isrār Ahmad's opinion about the 'ulamā' has been expressed

in various interviews. In an interview by The Nation forum in 1992 after explaining the process of Islamic revolution, he says "This is my point of departure from most other *Ulama*. They are participating in the on-going political process, although they pay lip-service to revolution. These two courses are totally opposed to each other"⁷²

In another interview by Sayyāra Digest, Dr. Isrār Ahmad was asked whether it was not appropriate for the 'ulamā' to preach moral values instead of indulging in politics. In reply he said: "Moral values are dependent on a strong faith which we lack and in this context most of the 'ulamā' consider their work as a profession devoid of depth of knowledge and conviction which could help in development of character. Thus we have a disorganized religious civil service."⁷³

In Herald March 1986, Dr. Isrār Ahmad was asked the following question:

Question: But the clergy has become a group of professionals employed some where or the other and consequently lag behind in religious studies.

Answer: I think your observation is correct. But I have my own reasons for that. A big portion of our population goes in for modern education, but our ulema are not exposed to that. There is a gap of centuries between the ulema and the public. But it is not the responsibility of the ulema or the government to improve upon this situation. People themselves should do something about it.⁷⁴

In Jamā'at-i Shaykh al-Hind awr Tanzīm-i Islāmī, Dr. Isrār Ahmad answers the criticism of the 'ulamā'. At one place he wonders why the 'ulamā' whom he respects have not fully co-operated with him, rather they have expressed their opposition.

After thinking about this issue, he realized that the ‘ulamā’ have seen many examples of straying revivalist movements use the name of the Qurʾān in the past century. Due to this bad experience it is understandable that they are allergic to any one starting a movement with stress on the Qurʾān

Many views of Dr. Isrār Aḥmad have been disputed by various ‘ulamā’. They have frequently criticized him in religious periodicals and newspapers. There are three kinds of opposition:

- i) The ‘ulamā’ do not recognize him as an ‘Ālim
- ii) His adoption of bayʿāt as an organizational basis.
- iii) His use of a new term rīm muqallid (partial follower of the four schools of law) to describe himself.

i) Since Dr. Isrār Aḥmad did not graduate from a religious seminary he is not qualified in the eyes of some ‘ulamā’ to lead an Islamic movement. Dr. Mawlānā Muftī ‘Abd al Wāḥid has written a book in Urdu, Dr. Isrār Aḥmad kē afkār va nazariyāt tanqīd kē mīzān men, criticizing his views. In this book he considers that since Dr. Isrār Aḥmad proclaims that he wants to bring about an Islamic revolution, and to achieve it he proposes jihād (with the Qurʾān); therefore, it is necessary that he should have all the requisite qualifications required in accordance with the directives of the Qurʾān.

Dr. Mawlānā Muftī ‘Abd al Wāḥid has further commented that "Dr. Isrār Aḥmad lacks those qualifications, and he has quoted a statement from Mawlānā Yūsuf Ludhyānwī which implies that a person

who serves ḍīn should be a recognized scholar of ḍīn and have piety to support his views "75

ii) He has been criticized for adopting bayʿāt as an organizational basis. According to al-Mushir " What provoked ʿulamā to sharp reaction was mainly Israr's call for a bayʿāt, oath of allegiance. In Islam, they said, the bayʿāt can only be taken by the amīr (de facto ruler)... "76

There were three verdicts issued against his adoption of bayʿāt by three ʿulamā. He went and explained his position to two of the three ʿulamā concerned. The meeting with one of them was successful as the Mawlānā had been misinformed and he later took back his verdict.

iii) Nīm Muqallid

Dr Isrār Ahmad has used a new term nīm muqallid to describe himself. Before we discuss what Dr Isrār Ahmad means by this term, it is necessary to clarify his views on taqlīd and ijtihād. He writes

I think a middle path should be chosen between taqlīd-i Jāmīd and ijtihād-i Mutliq. By taqlīd-i Jāmīd I mean that to strongly hold on to one school of fiqh and not to tolerate opinions of other school of fiqh. I suggest the general public should adhere to one school of thought... While the religious people involved in the renaissance of Islam and revival of ḍīn should not confine themselves to just one school of thought. They must surely come out of this taqlīd-i Jāmīd⁷⁷

Dr. Isrār Ahmad's views on ijtihād will be discussed next.

In all those matters arising during the times of the four scholars of law and after due consideration they gave their verdict about:

- a) There is no scope for any ijtihād for those matters unanimously agreed upon by the four scholars. I am not in favour of ijtihād-i mutliq or simple ijtihād in this case.
- b) In those matters where there is a disagreement among the four scholars, he feels that by giving preference to one school of thought one should adopt it and not go beyond that.

I feel that ijtihād should be done only in those matters that have arisen due to progress of science and social development.⁷⁸

Also he feels that injunctions regarding those matters, such as the structure of the state have not been spelt out. Therefore it is possible to do ijtihād in those matters. He suggests:

Ijtihad will now be carried out, in line with Iqbal's thought, by Parliament. The decision whether parliament has transcended the limits imposed by Quran and Sunnah should be left to the judiciary. Either that or only those people are elected to parliament who have knowledge of the Book and Sunnah. But this would restrict representation to too few. Or you could make an Ulema board, as in Iran, but that leads to theocracy. The first alternative is in line with the most evolved concepts. . . ⁷⁹

This stand gives evidence that he agrees with Iqbāl's view of ijtihād exercised through the Parliament. This gives us a perspective on what he thinks of taqlīd and ijtihād. In an interview we asked:

Question: What does this term nām muqallīd mean?

He answered: I keep myself within the folds of the four sunni school of fiqh, but I can choose between one of them for fiqhī purposes

Question: In Jamā'at-i Shaykh al-Hind awr Tanzīm-i Islāmī you explain that you recognize the four schools of law and the fifth one is Imām Bukhārī. Isn't this an addition that you are choosing the four schools of law and adding a fifth one which is not accepted as a school of fiqh?

He answered: I did not add Imām Bukhārī before but then it was told to me that no opinion of Imām Bukhārī is beyond these four for interpretation of Imān.⁸⁰

Some 'ulamā' have criticized him for proposing one more school of thought in the circle of five. The main reason he requests the 'ulamā' to accept this is that he confesses "because he did not study in a religious madrasah where he would have followed one school of fiqh. He regards the four schools of fiqh as a common heritage but at times for any reason he chooses one over the other."⁸¹

Government:

Dr. Isrār Ahmad has given advice and criticized most of the Presidents and Prime Ministers of Pakistan. He joined the Majlis-i Shūra in December 1981 and left it in May 1982 during Zia's period. The following excerpt from an interview in Herald March 1986 will explain the reason for his departure which came as a surprise for some people.

Question: Why did you accept nomination to the Shoora and opt out later?

Answer: I had thought that President Zia-ul-Haq really meant business. I believed that the Shoora was an advisory body, and that we would get a chance to advise him, or to stop him from any wrongdoing. But when he said that the Shoora was the basis of his political process which meant that all of us in the Shoora were his political allies, I left.⁸²

Women's group:

In 1982 Dr Isrār Aḥmad's answer to a question by a reporter of Jang led to a controversy covered by the media. In the interview he said "that all the working women should be pensioned off. In all fairness to Israr, what he said about women was only a tiny part of a lengthy interview but it made the headlines."⁸³ This controversy resulted in the women's organizations demanding that his television programme called "al-Huda" be discontinued. In fact this programme was stopped.

The Israr affair triggered off a vehement debate among newspaper readers, though it was more prominent in the English dailies than in the widely circulated *Nawa-i-Waqt* and *Jang*. Dr. Israr and his supporters complained that the papers withheld letters written in his favour. They said a malicious propaganda campaign had been started. Papers were accused of having opened a complaints cell against Israr; hardly a day passed without something written against him. Those attacking Israr held that he thoroughly enjoyed all this publicity and made it an effort to stay in the news with further controversial statements.⁸⁴

This illustrates what a media campaign can accomplish. The above quotes show that due to Dr. Israr Aḥmad's one remark his television programme went off the air.

FOOTNOTES

¹Dr. Isrār Aḥmad, ‘Āzm-i-Tanzīm, (Lāhōr: Markazī Anjuman-i Khuddām al-Qurʾān, 1991), p. 27-28

²Dr. Isrār Aḥmad, "Sang Hāʾē Mīl-Dawr Awwal," Hikmat-i Qurʾān, 8 No.3 & 4 (April 89), p. 15 & 16.

³Dr. Isrār Aḥmad, Sarāfandīm, (Lāhōr: Markazī Anjuman-i Khuddām al-Qurʾān, 1979), p. 128.

⁴Dr. Isrār Aḥmad, Taʿāruf-i Tanzīm-i Islāmī, (Lāhōr: Markazī Anjuman-i Khuddām al-Qurʾān, 1991), p. 7.

⁵Dr. Isrār Aḥmad, ‘Āzm-i-Tanzīm, p. 34

⁶Dr. Isrār Aḥmad, *Ibid*, p. 38.

⁷Dr. Isrār Aḥmad, *Ibid*, pp. 42-43.

⁸Dr. Isrār Aḥmad, *Ibid*, p. 43

⁹Dr. Isrār Aḥmad, *Ibid*, pp. 50-54.

¹⁰Dr. Isrār Aḥmad, "Daʿvat rujūʿ ilāl Qurʾān kā dawr sānī," Hikmat-i Qurʾān, 8 No.3 & 4 (April 89), p.48.

¹¹Dr. Isrār Aḥmad, "Farāʾiḡ-dīnī kā jāmiʿ tasavvur," Misāl, 40 No. 2 (February 1991), pp. 85 & 87.

¹²Dr. Isrār Aḥmad, Hikmat-i Qurʾān, 8 No.3 &4 (April 89), p 59.

¹³Dr. Isrār Aḥmad, Islamic Renaissance, The Real Task Ahead, 2nd ed. (London: Ta Ha Publishers Ltd., 1986), p.7.

¹⁴Ibid , p 8 &9

¹⁵Ibid , p 12-15.

¹⁶_____ "Resolution", (Lāhōr: Markazī Anjuman-i Khuddām al-Qurʾān, 1986), p. 9 &10.

¹⁷Dr. Isrār Aḥmad, Tanzīm-i Islāmī kā taʿāruf awr Islām kā inqilābī manshūr, (Lāhōr: Jadīd Press,), p. 1.

¹⁸Dr. Isrār Aḥmad, Taʿāruf-i Tanzīm-i Islāmī, pp. 26 & 27

¹⁹Interview conducted through a letter with Dr. Isrār Aḥmad dated 14 February 1990.

²⁰_____ "Lāhōr kā jalsāʾh ʿĀm", Report by weekly magazine Zindagī in Misāq, 39 No.11 (November 1990), p. 56.

²¹_____, "Constitution of Markazī Anjuman-i Khuddām al-Qurʾān", (Lāhōr. Markazī Anjuman-i Khuddām al-Qurʾān, 1986), p.11.

²²Ibid. , p. 12.

²³Dr. Isrār Ahmad, Taʿāruf-i Tarzīm-i Islāmī, pp. 14 & 15

²⁴Ibid., p. 19

²⁵Ibid., p. 16 & 17

²⁶_____ Hayʿat-i tarzīmī awr nizām al-ʿamī, (Lāhōr Markazī Anjuman-i Khuddām al-Qurʾān, 1991), pp. 6-7.

²⁷Ibid., p. 30-32.

²⁸Sirāj ul Haqq Syed, "Annual Report of Markazī Anjuman-i Khuddām al-Qurʾān", Hikmat-i Qurʾān . . . 11 No.5 (May 1992), p. 44.

²⁹Dr.ʿAbdul Khāliq, "Annual Report of Tarzīm-i Islāmī 91-92", Misāq, 41 No.5 (May 1992), pp. 64 & 65

³⁰_____ "Annual Report of Markazī Anjuman-i Khuddām al-Qurʾān 1988", Hikmat-i Qurʾān, 8. No. 3 & 4 (April 89), p.118.

³¹Ibid., pp. 90-91

³²_____ Hayʿat-i tarzīmī awr nizām al-ʿamī, p. 9-17

³³Dr.ʿAbdul Khāliq, "Annual Report of Tarzīm-i Islāmī 91-92", p. 58

³⁴Ibid., pp. 56 & 58.

³⁵Dr.ʿAbdul Khāliq, "Annual Report of Tarzīm-i Islāmī 90-91", Misāq, 40 No.4 (April 1991), p. 60.

³⁶Fax sent by Sirāj ul Haqq Syed, Central Director of Markazī Anjuman-i Khuddām al-Qurʾān, Oct. 25, 1992, p.1.

³⁷Dr.ʿAbdul Khāliq, "Annual Report of Tanzīm 91-92", pp. 68-70.

³⁸Fax sent by Sirāj ul Haqq Syed, p. 2.

³⁹Bagum Shaykh Rahīm al-dīn, "Lahore men Tanzīm-i-Islāmī Halqa Khavātin kī dāʿvatī va tahrīkī sargarmiyan", Misāq 39 No.5 (May 1990), p. 63.

⁴⁰Choudhry Ghulām Muḥammad, "Talbāʿe Tanzīm-i Islāmī kē pahle All convention kī rūdād," Misāq 37 No.10 (October 1988), p. 81.

⁴¹_____ "One year dīnī course", Misāq, 40 No.8 (August 1991), p. 79.

⁴²Dr Isrār Ahmad, Ēk Islāhī tahrīk maʿ khutba Nikāh kā hamārī maʿshratī zindaqī sē taʿluq, (Lāhōr: Markazī Anjuman-i Khuddām al-Qurʾān, 1981), p. 12

⁴³Hāfiz Khālid Maḥmūd Khazr, "Ikḥbārāt men ʿuryani va fahāshī kē khilāf Tanzīm-i Islāmī kē pahle muḥāhire kī rūdād", Misāq, 38 No.7 (July 1989), p. 55.

⁴⁴Ibid. , p 56.

⁴⁵Sarwat Jamāl Asmaʿī kī guftugō, "Gḥair sūdī nizām maʿishat jadīd taqāzūn kē mutābiq tashqīl diyā jā chukā hē" Takbīr, Vol.14 No.10 (25 February to March 92), p. 17.

46. Ārif Rashīd, "Tarzīm-i Islāmī awr Tahrik-i Khilāfat kē bāvaqār awr munnazim muṣāhirē kā 'Ankhuṁ dekhā hāl," Nida'ē Khilāfat, 1 No.2 (25 February- 2 March 92), p. 8.

47. Dr. Isrār Aḥmad's Friday lecture on "Jumhūrīyat nahūn, Khilāfat," Misāq, 40 No.8 (August 1991), p. 24-25.

48. Dr. Isrār Aḥmad, "Politico-Economic System of Caliphate in Pakistan, What, Why and How ?", (Lahore: Markazī Anjuman-i Khuddām al-Qur'ān, 1992), p. 7.

49. Umar Mukhtār, "Tahrik-i Khilāfat kē pahlē mulk gīr convention kī rūḍād," Nida'ē Khilāfat, 1 No.8. (16 March 1992), pp. 10-11.

50. Dr. Isrār Aḥmad, "Politico-Economic System of Caliphate in Pakistan, What, Why and How ?", (Lahore: Markazī Anjuman-i Khuddām al-Qur'ān, 1992), pp. 5-7.

51. Ibid. , p. 8

52. Ibid. , p. 2 .

53. Dr. Isrār Aḥmad, Islamic Renaissance, p.28

54. Ibid , p. 30 & 31

55. Mushir U Haq, Muslim Politics in Modern India 1857-1947, (Meerut: Meenakshi Prakashan, 1970), p. 92.

56. Kalim Bahadur, The Jamā'at-i-Islami of Pakistan (New Delhi: Chetana Publications, 1977), p.62.

⁵⁷Dr. Isrār Aḥmad's Friday lecture on "Majlis-i Shūrā' meṣ shumūliyat kī vazīhat," Misāq, 31, No.3 (March 1982), p.79.

⁵⁸Asad Gilani, Maududi Thought and Movement, (Lahore: Islamic Publications Ltd., 1984), p. 360-364.

⁵⁹Dr. Isrār Aḥmad's letter to editor of Takbīr, "Mawlānā Mawḍūdī marhūm awr masā'la bay'at," Misāq, 42 No.2 (February 1993), pp. 53-54.

⁶⁰Khalid Bin Sayeed, "The Jama'at-i-Islami Movement in Pakistan", Pacific Affairs, 30 (1957): 63-64.

⁶¹Bahadur, p.147

⁶²Mushahid Hussain, "Among the Believers," Herald, September 1992, p. 41.

⁶³Dr. Isrār Aḥmad, Misāq, 40. No.3 (March 1991), p. 47.

⁶⁴Godfrey H. Jansen, Militant Islam (London: Pan, 1979), p. 54.

⁶⁵Interview conducted through a letter with Dr. Isrār Aḥmad, dated February 17, 1993.

⁶⁶_____ Hay'at-i tanzīmi awr nizām al-ʿamī, pp. 22-24.

⁶⁷Dr. ʿAbdul Khāliq, "Annual Report of Tanzīm-i Islāmī 90-91", p. 60 and Dr. ʿAbdul Khāliq, "Annual Report of Tanzīm 91-92", p. 68.

⁶⁸Sadiq Jafri, "Interview with Dr. Israr Ahmed", Herald, March 1986, p. 129.

⁶⁹Interview conducted through a letter, dated February 17, 1993.

⁷⁰Dr. Isrār Aḥmad, Jamā'at-i Shaykh al-Hind awr Tanzīm-i Islāmī, (Lāhōr: Markazī Anjuman-i Khuddām al-Qur'ān, 1987), p. 546-548.

⁷¹Interview with Dr. Isrār Aḥmad in Toronto on 2nd October 93

⁷²Rashid Rahman, The Nation Forum, "Dr. Israr Ahmad on the Islamic State," Nida'ē Khilāfat, 1 No.25. (13 July 1992), p. 19.

⁷³Ali Sufyān Afāqī, "Sayyara Digest's Interview of Dr Isrār Aḥmad", Misāq, 34. No. 10 (October 1985), pp. 98-99.

⁷⁴Jafri, "Personality Interview of Dr. Israr Ahmed", p. 131

⁷⁵Dr. Mawlānā Muftī' Abdal Wāḥid, Dr Isrār Aḥmad kē afkār wa nazariyāt tanqīd kē mizān men, (Lāhōr: Maktaba Madīna, 1989), p. 20.

⁷⁶H. Mintjes, "The Doctor and the Ladies: A new debate on 'Women and Islam' in Pakistan", AL-Mushir Vol. XXV No. 1 and 2 (Spring and Summer 1983), p. 10.

⁷⁷Dr. Isrār Aḥmad, Jamā'at-i Shaykh al-Hind awr Tanzīm-i Islāmī, pp. 367-368.

⁷⁸Ibid , p.412.

⁷⁹Rahman, "Dr Israr Ahmad on the Islamic State," p. 18.

⁸⁰Interview with Dr. Isrār Ahmad in Toronto on 2nd October 93.

⁸¹Dr Isrār Ahmad, Jamā'at-i Shaykh al-Hind awr Tanzīm-i -Islāmī, pp 415-416.

⁸²Jafri, "Personality Interview of Dr. Israr Ahmed", p. 131.

⁸³ H Mintjes, "The Doctor and the Ladies", p. 10

⁸⁴Ibid. , p 8

CONCLUSION

This study has examined the political thought and two movements founded by Dr. Isrār Aḥmad. The relatively volatile political environment in which Dr. Isrār Aḥmad grew up provided him with his earliest political activities since he took an active interest in the struggle to gain Pakistan by being a part of the Muslim League. He and his family faced persecution and witnessed the suffering, loss and death of many lives during independence. He also experienced a great ordeal in migrating to Pakistan as a teenager.

Before the partition of India he had read some of the writings of Āzād, Iqbāl, and Mawḍūdī. He has acknowledged that they were the main influences on his thought. From this study we have seen that the three major themes found in the thought of these three men have attracted him. Also his political thought is mainly influenced by Mawḍūdī's ideas on the establishment of dīn.

In Pakistan Dr. Isrār Aḥmad's involvement with Jam'īyat-i Ṭalabah and in-depth exposure to Mawḍūdī, which not only extended and reinforced Āzād and Iqbāl's ideas but also provided him with an opportunity to work towards implementing their ideas.

Dr. Isrār Aḥmad is not only a theoretician but has put his political thought into practice by forming the Anjuman, the Tanzīm and the Khilāfat movements to achieve his goals. The Anjuman and the Tanzīm resemble the organizations formed by Āzād, Iqbāl and Mawḍūdī. The goals of the Anjuman and the Tanzīm are not new.

In a way the Anjuman is the materialization of Dār al-Irshād and Dār al-Islām. The term Islamic revolution is a modern day term

for hukūmat-i ilāhīyah and iqāmat-i dīn propounded by Āzād and Mawdūdī. Furthermore the Tanzīm is pursuing the original goals set by the founders of Hizbullah and the Jamā'at-i Islāmī.

We have compared and contrasted the Tanzīm with the Jamā'at-i Islāmī throughout this study. There are three main differences between the two organizations. Dr. Isrār Ahmad has explicitly rejected involvement in the electoral process because he asserts that in the elections there is only a change of people running the country while the socio-politico economic system remains the same. He has chosen bay'at as the organizational basis while the Jamā'at does not have this principle of allegiance. He has kept control in his hands as he is the life President and has the right to exercise veto while in the Jamā'at elections are held to choose the President.

It is claimed that the Tanzīm is only a dīnī party and it is not a political party. Since the goal of the Tanzīm is related to changing the established socio-politico economic system, then it will necessarily also be involved in politics. It may not participate in electoral politics but its agenda is political change through a grass-roots, non-violent movement. Thus it can be described as a revolutionary political party in the first four steps of bringing about an Islamic revolution in Pakistan.

Dr. Isrār Ahmad's main contribution to Islamic political thought has been his elaboration of the concept of Islamic revolution derived from the sīrah. He has based this concept on the three corollaries of tawhīd as related to the socio-politico economic system.

Furthermore he has modified and applied these steps to modern times. In his major modification he has stressed peaceful, non-

violent, disciplined and organized demonstrations or protests or agitations rather than armed conflict. "He says that he owes this to the Iranians as before the Iranian revolution he thought the only way was of armed resistance"¹

Dr. Isrār Ahmad has laid greater stress on the process of bringing about an Islamic revolution in order to establish the system of Khilāfat rather than upon the post revolutionary stages, such as, how the system of Khilāfat will function. His change of terminology from the Islamic State to the Khilāfat gives evidence that his political thought is still evolving. He is not clear whether the form of government under the Caliphate system would be parliamentary or presidential. Accordingly, Bruce B. Lawrence says

Israr offers no blueprint for action beyond this stage, no hint at the difficulties of maintaining a contemporary social and economic order, either internally or externally. It is the absence of such engagement with practical issues which gives Israr's appeal its directness and simplicity, just as it also makes the implementation of his program as an effective group ideology problematic²

Though this is a weakness of his political thought, yet, people are attracted to his message as it is direct, clear and couched in modern day terminology. Perhaps his science background has helped him to categorize the obligations of Muslims, features of the Caliphate system and process of Islamic revolution in a number of steps.

We have seen that he is outspoken in his views and does not hesitate to criticize the government or the 'ulamā' or religious

organizations. Thus his presence is quite visible in the media. His views have been more criticized than appreciated in newspapers, magazines and religious journals in Urdu and English. He is better known than the movements he has founded.

He gives his opinions about Pakistan's political situation after every Friday Khutbah. In other words he is not aloof from the political problems of Pakistan. He has advised and criticized the President and the Prime Minister of Pakistan. His political views have rapidly spread among the people through this process.

He has utilized all the modern means of communication to spread his message. This is one of his strategies. Another is that he has focused on the educated class as he feels them to be the nucleus who lead the masses. The young students will be trained through the Anjuman. Some graduates of religious seminaries are joining the Tarzīm. The number is small, but he is hopeful.

In order to extend his message to a larger audience Dr. Isrār Aḥmad has recently initiated a mass movement to establish the Caliphate system in Pakistan. In Taḥrīk-i Khilāfat entry is open to all who agree with its aims and those who enter have equal voice in decision-making. He has introduced the Muslims living in North America to his Caliphate movement by discussing topics like, "Turmoil in the Muslim Ummah and the importance of Khilāfat" in his 1993 trip to North America.

Dr. Isrār Aḥmad has stressed that the leader of a religious movement cannot work in isolation; rather he needs the confidence, co-operation, and patronage of the 'ulamā'. We have seen that he had made several attempts to appease the 'ulamā' when they raised

opposition to him. Sometimes he was successful while others he could not convince. In other words very few 'ulamā' have co-operated with him.

In an interview we asked him if he still visits the 'ulamā' and asks for their support or not. He said. "No, I do not have the time to go and visit them, and actually those who passed away and the positions they held now are occupied."³

Dr. Isrār Aḥmad feels that none of the 'ulamā' have accepted him. This can be understood by the following quote:

The 'ulama find it hard to accept Israr because he is not one of them. Questioned where he had to be placed in the conflict between orthodoxy and liberalism, Israr answered "I don't fit in any of the two. I am not (an) orthodox because I am not a Maulvi. I never went to a Deeni Madrasah, and had all my education under the Western system. You can call me a fundamentalist"⁴

This raises the question of what Dr. Isrār Aḥmad means by fundamentalism. We asked him what he meant by fundamentalist. He replied.

I stick firmly to the fundamentals of Islam as enunciated by the Qur^{ān}, the Prophet's Sunnah and the Fuqāḥa. So in that sense I may be called a fundamentalist or an orthodox Muslim⁵

In sum, Dr. Isrār Aḥmad can be called an outspoken Islamic reformer trying to put his political thought into practice by gathering the people to join his three movements in order to establish the Islamic revolution and thereafter the Caliphate of Muslims in Pakistan.

FOOTNOTES

¹Interview with Dr.Isrār Aḥmad in Toronto, 2nd October 93.

²Bruce B.Lawrence, "The Fundamentalist Response to Islam's decline. A View from the Asian Periphery," Paper presented for the eighth series of the Paine Lectures in Religion, "Islam in the Modern World" at University of Missouri-Columbia in 1983, p.35.

³H.Mintjes, "The doctor and the ladies. A new debate on "Women and Islam" in Pakistan," Al-Mushir Vol.XXV No.1 and 2 (Spring and Summer 1983): 10.

⁴Interview with Dr.Isrār Aḥmad in Toronto, 2nd October 93.

⁵Interview conducted through a letter with Dr.Isrār Aḥmad, dated, 14 February 1990

APPENDIX

Appendix 1

The Basic Resolution of Tanzīm-i-Islāmī With Explanations
In the name of Allah, the Beneficent, the Merciful

To-day in the name of Allah we resolve to establish an Islamic organization which may help to fulfill our individual and collective obligations of our dīn (religion).

In our opinion the addressee of dīn (religion) is an individual. To provide his moral and spiritual needs, his success and salvation are the main topic of dīn and the proposed collectivity is required chiefly for the purpose that it may help an individual in achieving his goal, that is to seek the pleasure of Allah

Therefore the nature of the envisaged collectivity should be such that it may have due consideration for the religious and moral training of an individual and special arrangement should be made that the religious sentiments of every participant should be awakened and there should be constant increase in their knowledge. Their beliefs should be corrected and purified, they should be more and more inclined towards prayer and in following the sunnah. In their practical life they should be more sensitive about the lawful and unlawful and their actions should be more and more based on piety. Their passion for the invitation and propagation of dīn, and for its victory, and establishment should increase with the passage of time. In addition to the intellectual and education guidance in these matters it is imperative to pay special attention to provide practical training and effective companionship.

In regard to the Da'wah we consider it necessary that the spirit of "Al-Dīn-ul-naṣīḥa" (Dīn is loyalty and sincerity towards each other) and "Al-āqrab-o-fālāqrab" (one who is near should come closer) to be properly graded. Therefore, the practice of 'Da'wah' and 'Reform' should extend from an individual to his family, his kith and kin and gradually to the entire surrounding. In this context it is imperative to make special effort to provide religious teaching and training to the new generation.

In regard to the collective responsibility of the ummah (nation) concerning the work of Da'wah and propagation among the masses, we consider it as one of the most important task to counteract the ancient false beliefs and customs of the period of ignorance and the

misleading thoughts and philosophy of the modern times. Moreover the guidance given by the Book (Qur^ʾān) and Sunnah concerning various aspects of human life should be explained in clear terms so that their real wisdom and values should be clear and the doubts in the minds of the people of the present times should be removed

Appendix 2

Covenant for Associate Members of Tanẓīm-i-Islāmī

In the name of Allah, the Beneficent and the Merciful

I bear witness that there is no deity except Allah, He is the one and only and there is none to share His powers.

I also bear witness that Haẓrat Muhammad Muṣṭafa' (peace be upon him) is the servant and the Messenger of Allah.

I seek forgiveness from Allah for the sins committed by me (till today) and seek His refuge with the sincerity of my heart for the future.

* I promise Allah Most High that:

I will give up all these things which he dislikes,
and struggle in His way to the best of my ability
to establish his dīn and to make His word supreme
I will spend my wealth as well as my life.

* _____ And to achieve this objective _____
I take the oath of allegiance to Dr. Isrār Aḥmad, Amīr Tanẓīm-i-Islāmī

I will obey all his orders and accept them which are not outside the boundary of Shari'at (that is which do not conflict with Shari'ah)

_____ whether it is difficult or easy

_____ whether it is to my liking or I am to force myself for it, and

_____ even if others are preferred over me!

that I will never have a dispute with the responsible people of the organization,

and that under all circumstances I will speak the truth _____

_____ and I will not care for any body's reproach in the matters of dīn of Allah.

I seek help and guidance that He may make me firm on my dīn and enable me to fulfill my covenant.

Name _____

Address _____

Appendix 3

Allegiance for Female Associate Members of Tanẓīm-i-Islāmī

In the name of Allah, the Beneficent and the Merciful

I bear witness that there is no deity except Allah, He is the one and only and there is none to share His powers.

I also bear witness that Hazrat Muḥammad Muṣṭafa' (peace be upon him) is the servant and the Messenger of Allah.

I seek forgiveness from Allah who is my Lord and Cherisher (of my previous life) and with the sincerity of my heart seek His help not to disobey Him for the future.

I take the oath of allegiance to Dr. Isrār Aḥmad, Amīr Tanẓīm-i-Islāmī that:

_____ I will not consider any one partner to Allah

_____ I will never steal

_____ I will never indulge into immodest act

_____ I will never kill children

_____ I will never lay false accusation on any one, and

_____ I will never disobey him concerning good deeds

I pray to Allah that He may enable me to be true to this covenant.

Name and Address:

Praise be to Allah and blessings on the Prophet (peace be upon him):

According to the Prophet's sunnah I have accepted your allegiance and I pray to Allah for forgiveness for myself and for yourself.

Date_____

Appendix 4

According to the annual report of 1991:

Founders and Benefactors:	275
Permanent Members:	150
General Members:	<u>641</u>
Total Members:	<u>1066</u>

Figures for Anjuman members overseas:

Benefactors:	56
Permanent Members:	35
General Members:	<u>200</u>
Total Members:	<u>291</u>

Appendix 5

Annual Report of Tanzīm-i-Islāmī (TI) Pakistan
from February 1991 to February 92

No.	Name of circle or organization	Total Members	Members with whom there is contact at local level	Total No. of Active
1.	TI Peshāwar	53	38	15
2.	Frontier Circle	69	-	
3.	TI Rawalpindi/ Islamabad	116	69	33
4.	TI Gujrāt	73	42	18
5.	Northern Punjab Circle	74	-	10
6.	TI Ferozwālā	22	19	9
7.	Eastern Punjab	276	-	12
8.	TI Faisalābād	66	45	15
9.	Western Punjab Circle	71	-	14
10.	TI Multān	47	22	9
11.	Southern Punjab Circle	135	-	25
12.	TI Lahore City	285	137	77
13.	TI Lahore (East-1)	42	26	14
14.	TI Lahore (East-2)	106	29	25
15.	TI Quetta	32	18	13
16.	TI Karachi (Central)		73	15
17.	TI Karachi (East-1)		31	11
18.	TI Karachi (East-2)	256	29	13
19.	TI Karachi (East -3)		15	6
20.	Sindh Circle	45	-	30
	Central Committee			
	Family group and Central	10	10	10
	Family group			
		1778	603	374

Total number of
previous year

1525

Members who excused themselves or were expelled

10

Addition during the year

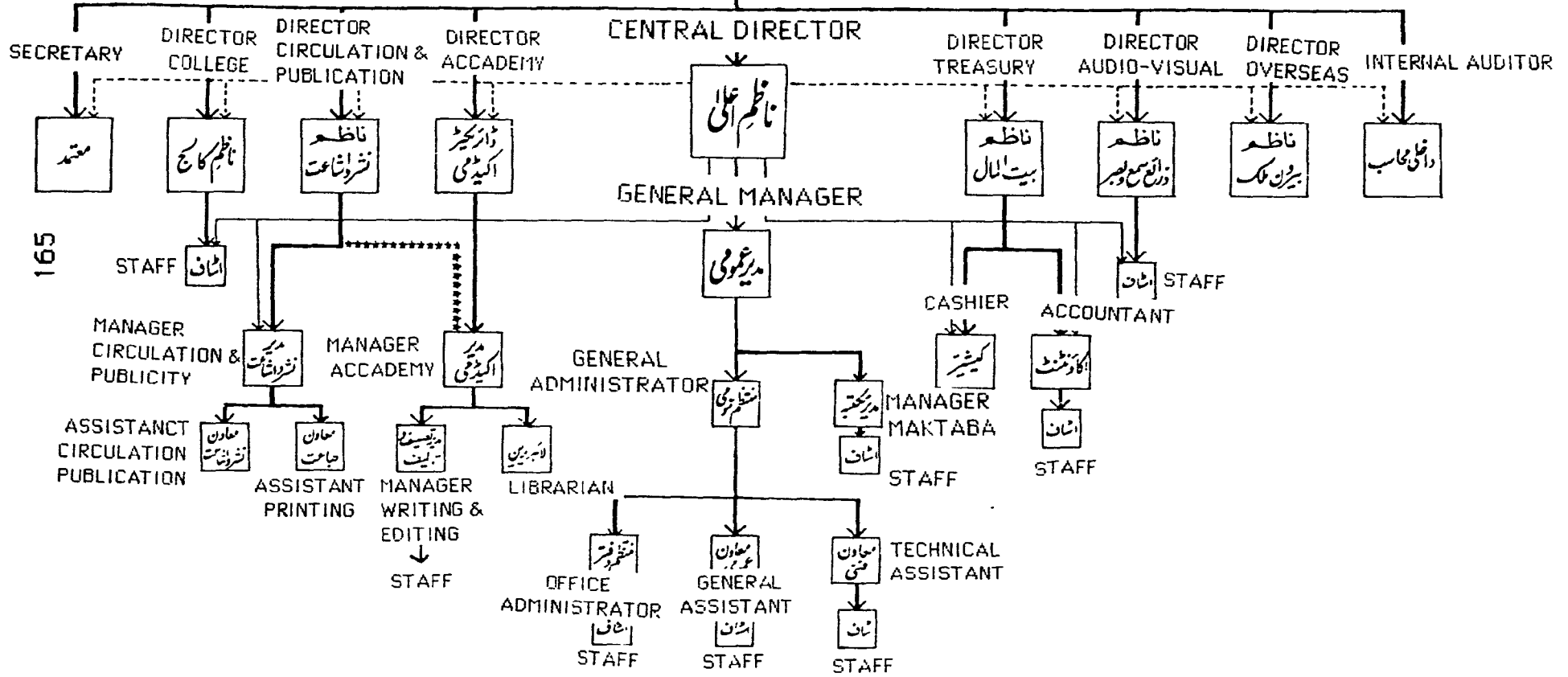
243

آرگنائزیشن چارٹ مرکزی انجمن خدام القرآن لاہور

FOUNDER PRESIDENT

PERSONAL
SECRETARY

ORGANIZATION CHART
MARKAZI ANJUMAN
KHUDDAM-UL-QURAN, LAHORE



- Thick Solid Lines. (مکمل خطوط) — Main Responsibility & Reporting Lines (اہم ذمہ داری اور جوابدہی)
- Thin Solid Lines. (دایک خطوط) — Supervisory Role (نظارتی)
- Dotted Lines. (چھوٹے خطوط) — Advisory Role (مشاورت)
- Asterisked Line: ***** Guidance/Assistance (راہنمائی/مدد)

نوٹ ۱: ناظم نشر و اشاعت مدیر اکیڈمی کی راستہ کی کرتے ہیں اور مدیر اکیڈمی نشر و اشاعت کے کام میں ناظم نشر و اشاعت کی معاونت۔

نوٹ ۲: مستند ذاتی کی ذمہ داری عمر کسی دوسری ذمہ داری کے ساتھ تفویض کی جاتی ہے۔ مثلاً: مکمل معاونت حیاست مستند ذاتی کے فرائض بھی لوگوں سے ہیں۔

Appendix 7

FEATURES OF CALIPHATE SYSTEM

- 1) The pledge to Allah Ta'ala's absolute sovereignty is already there in the "Objective Resolution" which is now an integral part of the constitution of the Islamic Republic of Pakistan. However, for its practical implementation it is imperative to have unconditional superiority, without any exception, of Quran and "Sunnah" over the system as well as the law. In this regard the following unconditional and unambiguous clarification is necessary. While new compilation of the Islamic laws and attempts at new legislation (ijtihad) will be processed through the legislative assembly or Majlis-e-Shoora, as Allama Iqbal has said in his famous lectures, the superior courts of the country will have the authority to declare any law null and void that they consider contrary to the limits, totally or partially, set down by the Quran and Sunnah.
- 2) Negations of Mixed Nationality, as a result of which only Muslims will take part in the process of legislation. Though every adult Muslim male and female would have the right of vote for the legislative assembly, only Muslim males, whose character is above board, will be able to participate in the elections as a candidate. As for the non-muslims, full responsibility will be accepted regarding protection of their life and property as well as respect and honour. In addition they will be guaranteed complete freedom in their personal laws as well as religious rites and rituals.
- 3) Muslims of the entire country will elect the Caliph by direct franchise. The Caliph will not have to depend on the majority of the legislative assembly or the "Majlis-e-Milli" or the "Majlis-e-Shoora" but like the current well-known presidential system in many countries, he will be given, for a specific period, wide administrative powers.
- 4) To end the curse of provincialism and regionalism and to provide the public with greater administrative facilities, provinces will be divided into smaller units and they will be given maximum autonomy and administrative powers. For this purpose the present divisions could be granted the status of provinces or it can be decided that keeping in view the geographic, linguistic or cultural factors, provinces may be constituted in such a way that no province would

have a population more than then million!

5) Cleansing the economy by complete elimination of interest and gambling And in its place shaping a new commercial and industrial structure based on the principles of partnership and "Mudaraba".

6) A complete new land settlement, based on the judgement of Hazrat Umar (Allah be pleased with him) to the effect that territories won by Muslims at any time in war are not "Ushri" lands i.e individual property but are "Kharajee" i.e collective property whose cultivators, whether Muslims or non Muslims, pay the revenue directly to the government. This would not only completely eliminate the feudalism and absentee landlordism but would also generate so much revenue that it would obviate many a taxes.

7) Implementation of Zakat in full i.e. collection of two and a half percent on the aggregate value of the total merchandise from all the Muslims. This would ensure the complete structure of social security and guarantee the basic necessities, like food, clothing and shelter, plus education and medicaid for every citizen The non muslim citizens will pay corresponding taxes.

8) Complete legal equality for all. The Caliph of the Muslims and anyone else including the members of "Majlis-e-Milli" or "Majlis-e-Shoora would not have any legal immunity or any privileges However in order to take effective measures against evil monger's mischief and slander, harsh penal laws on the lines of penalty for calumny would be promulgated.

9) Implementation of harsh penal laws for abolition of liquor, narcotics and other intoxicants.

10) Free mixing of the sexes will be prohibited and in principle separate areas of activity will be determined for men and women. Men and women will have separate educational institutes, hospitals, etc, and the segregation of sexes will be upheld in every facet of social life. Cottage industry will be introduced and if need be, industrial units will be established where only ladies would be workers as well as supervisors. Their work hours too would be short compared to hours for men. Moreover, for protection of chastity and honour and for the sake of purity of eyes and heart, Islamic injunctions regarding concealment and veil will be strictly implemented.

Appendix 8

THE AIM BEFORE 'DĀRUL-IRSHĀD'

"I was guided by the grace of Almighty Allah a few years ago to launch afresh a movement for disseminating the message of the Qurʾān through 'al-Hilal'. It happily resulted in a wide and popular reawakening of interest in Qurʾānic teachings and methodology among both educated and uneducated Muslims. They have felt renewed attachment and concern for the Holy Book. However, work on the second and more vital and arduous stage of this movement remains to be done, the work of educating a significant number of persons in the Muslim Ummah who follow the established guidelines of Qurʾānic research and comprehend its wisdom fully. Only these highly enlightened and inspired Muslims can in turn start an effective mass movement of Islamic revival and resurgence.

This is the sole aim before 'Dārul-Irshād'. It will endeavour to accomplish the second stage of the movement of 'calling people to the Qurʾān' through encouraging and educating a group of Muslims as rapidly as possible. This group, it is hoped, will perform the duty of popularizing the Qurʾānic teachings on the widest scale and of starting a movement for the religious and moral purification of the Ummah!"

(Vide, 'al-Balagh' dated 12 November, 1915)

Appendix 9

THE AIM BEFORE 'DĀRUL-ISLĀM'

"We have decided to assemble within the precincts of this institute persons well-versed in modern academic disciplines, and others who have a deep grasp of the religious sciences. These individuals must be of high calibre and intellectual capability. They will work under the guidance of a mentor, to be appointed shortly, who will be of excellent moral character. Besides having attained deep and full insight into the wisdom of the Holy Qur'ān, he will know in detail about modern revolutions and changes in various realms. He will work to acquaint these people with the spirit and elan of the Divine Book and the Prophet's Sunnah. He will also help them in reconstructing the manifold aspects of Islamic thought, including philosophy, 'hikmah', morality, politics and economics, so that through their scholarship and missionary work they can struggle to revive the pristine glory of Islamic civilization."

(Vide, 'Iqbal, Dārul-Islām and Mawdudi' P-82)

Appendix 10

Excerpts from the letter Mawdūdī sent to an Muhammad Yunus of Hyderabad, India in Maududi Thought and Movement

First letter dated March 1941:

In the term or idiom, 'initiation' (*bai'at*) means a pledge or allegiance and unwavering adherence to a spiritual guide in the discipline of his order or creed. It has three kinds:

1. *Bai'at* which on a particular occasion pertains to a particular matter as was the *Bai'at-i-Rizwan* when hearing the rumour about the martyrdom of Hazrat ʿUthman, the Prophet disclosed his intention to go to war against the people of Mecca. . .
2. The other *bai'at* is one which a Murshid (a spiritual guide, or teacher) exacts with the intention of purifying the self, and reform of morals and for spiritual development, from a disciple who contacts him for the purposes of training. It was a *bai'at* which a person had to take who declared his faith to the Prophet (May Allah's peace be on Him). . .
3. The third *bai'at* is performed before the Amir or Imam of an Islamic Jama'at. Its characteristic is this so long as the Amir or Imam is obedient to Allah and His Apostle, obedience to him is obligatory on all members of the Jama'at.

Second letter dated June 1942 (about the second type of *bai'at*)

After deep consideration I have proposed the following method
Firstly, *bai'at* should not be taken in the age-old custom of taking hand in hand. Instead an oral pledge be taken in the manner the Prophet (Glory and Grace on him !) used to do in the case of women.

Secondly, the Silsilah (order-the chain) should not be ascribed to any person, but to Islam so that the attachment of the particular person should not in course of times, be climaxed by the personality cult.

Thirdly, the task of purification of self, issuance of commandments and the introduction of discipline and order should not be in his personal capacity, but in his capacity as the Amir of the Jama'at. So much so that when a person is no longer a *Sardar*, (the Chief) the obedience and attachment of the people be transferred from the first to the other, so that they should not remain admirers of that particular person to whom they had originally pledged their loyalty

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